

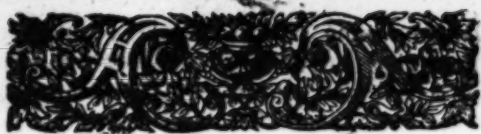
A
CONTINUATION
OF THE
ACCOMPLISHMENT
OF THE
Scripture-Prophecies,
OR A
Large Deduction of *Historical*
Evidences; Proving, that the
P A P A C Y
Is the Real
Antichristian Kingdom.

To which is added. A CONFIRMATION
of the *Exposition* of the *sixteenth* Chapter of the
Revelation, concerning the *pouring out* of the
V I A L S.

Written in *French* by PETER JURIEU,
Professor of Divinity, & one of the present *Ministers*
of the *French Church* at *Rotterdam*.

Faithfully Englished.

LONDON, Printed in the Year 1688.



T H E
TRANSLATOR'S
ADVERTISEMENT.

THE learned *Author* hath given the world an account of the Occasion, and Original of his *Legal Exceptions, or Lawful Prejudices* against *Popery*, in the *Preface* to that *Book*, of which this is an *abridgment*. 'Tis evident, that in both he principally designed the advantage of his Country-men, (among whom the greatest wits have been employd to cover the deformity, and paint over the foulness of *Popery*) and consequently some Citations, and passages will seem obscure to an (ordinary) *English* Reader. But the present circumstances of our *Nation*, abundantly justify the *Translating*, and *publishing* a work of this design. For tho the learned *writers* of the *Church of England* have sufficiently discovered the falsehood and

The *Translators* Advertifment.

danger of the *Papish Doctrines*, yet the threatening Infection of our Age calleth for a stronger Antidote. 'Tis found by experience, that the clearest Notions about these things are too weak to preserve from Apostacy in a time of Tryal. Nothing can do this but deep Impressions on the Conscience, which can produce an invincible Antipathy against *Popery*. And I know nothing so effectual to work this, as a due Consideration of the *Chracters* of *Antichrist*, that are to be found in the *Roman Church*. If once a man is satisfied of this, and withal hath a due concern for his own salvation, tho he wants learning to plead against *Popery*, yet he will be able cheerfully to lay down his life in the Combat against it. It hath been on this *Principle*, that such numbers of antient and modern *Witnesses*, have with admirable constancy, suffered in the defence of the Gospel against the Tyranny of *Rome*. 'Tis therefore much to be lamented, that our *Author* is somewhat mistaken in his charitable sentiments concerning the modern *English* divines, whom in the conclusion of the *Book* he supposeth all to tread in the steps of their Predecessors. Whereas 'tis manifest, that the Example, and Influence

The Translators Advertisement,

fluence of a late *Prelate*, hath made many A. B. Lamb
to for-bear the terms of *Babylon*, and *Antichrist*, in their Controversies with the
Church of Rome. So that of late, these have
past for rayling Expressions, not fit to be
used by Genteel Writers. I heartily wish,
that such a Complaisance had not been
attended with very pernitiouseffects. Sure
'tis no time now to manage, and compli-
ment such a declared Enemy of Christ, and
the Souls of men. The *Church* doth there-
fore owe much to the Courage and Zeal
of our *Author*, who hath entred the lists
against her, with the Spirit and Weapons
of a true Combatant, and hath so effectua-
lly discovered the nakedness and deform-
ity of the *Apocalyptick Harlot*, that it
must be madness for any either to fall in
loye with her, or have any kind thoughts
for her. The Reader will find many pas-
sages of this Book to have an air of plea-
santness and diversion, (as indeed 'tis a hard
matter to forbear laughter when the Ob-
jects are extravagantly ridiculous) but I
earnestly request this from him, that he
would take heed of jesting in so serious a
matter: 'tis by no means enough, to laugh
and tell stories against *Popery*: 'tis alwayes
to be remembred, with what design these
ridiculous passages are related, which is (not

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to make the Reader merry, but) to convince the Conscience, that the *Roman Church* is the *Babylon*, the *Apostate Society*, which hath establisht herself by the most abominable Lyes and Fables, as well as by the most barbarous Cruelty. The Reader is entreated to make this Application of the whole; otherwise the Labour of writing, and Translating the Book, will be lost: The Lord grant it may not.

THE

THE
AUTHOR'S
PREFACE.

*A short Description of the
Papacy.*

TO divert and entertain *Monfr. Arnaud*, I shall once more act the part of a Mountebank, as he is pleas'd to term it: he shall have the Satisfaction to see a second Preservative of my writing; and this may afford him a new Subject of raillery to employ his wit, as he formerly did in his Reflections upon the first Preservative, which I publisht against the Catholick Exposition of the Bishop of Meaux. But withal, it will displease and vex him to review sometimes the passages quoted out of *Father Crasset*, and the sorry scribbles of such Jesuites as he, who are not at all to his liking, and he would be glad never to see or hear anything of 'em.

In this piece we give the true picture and representation of the Papacy, as genuine and faithful as that is false and flattering, which is of late made to the new Converts, by the Gentlemen imploxyed in the famous Conversions in France. It is composed of these thirteen lineaments, which compleat the picture, or so many

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Characters which describe Popery, considering it in itself, as distinct from the Common Christianity that doth yet remain in the Roman Church. Let us then see what it is.

I. First, 'tis a Kingdom altogether Earthly, and after the Spirit of the World. This Beast is as other Beasts, which in the stile of Prophetick Scripture signifies Kingdoms and Empires. It hath its Capital City, its Monarch, Provinces, Governours, Arms, Cittadels, Tributes, &c. and in one thing doth go beyond all other Tyrants, that whereas their power reaches only to the Bodies of men, the Papacy usurps an Authority over the Conscience, and the Souls of men.

II, 'Tis the effect of the most subtle and yet the most detestable Policy, by which any Worldly Empire was ever erected or preserved. Their Temporal Tyranny is veiled under the appearance of Spirituality, and at the same time 'tis assisted and supported by it. As Magicians to make up their Charms bring in the names of God, and sometimes of Baptism and the Eucharist: so doth the Roman Church make use of the words Religion, Sacraments, Church Censures, Confession of sins, the several degrees of the Ministry, &c. as the Means to establish a Kingdom and Government that is meerly Humane and Worldly, and to exercise a power over the Bodies, the estates, the lives, and Consciences of men.

III. 'Tis a Proud Tyrant, who is seated on a magnifick Throne, and from thence cries aloud to the whole Earth, that he is the Prophet of the Living God, the mouth which Speaks Oracles. Saying, I am Queen, and shall see no sorrow. I am seated in the Eternal City, Rome; I am Infallible, and of my Dominion there shall be no end. It belongs to me to bestow the crowns of Paradise, and I am the Sovereign Minister of the Living God upon Earth, as to Temporals.

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I am the only Spouse of Christ, always young, and beautifull, without spot or blemish. This is the Language of the Popish Church, who calls herself fair & beautifull, tho it be the most hideous & deformed Society that bears the Christian name; and calls herself Infallible in the midst of numberless Errors, which make a Night of darknes, wherein she hides herself.

IV. *'Tis the Enemy of God, of his Religion and his H. Word; that endeavours not a conformity to the rules he hath given in his Word; making to themselves another word of God, which they call Tradition, which is altogether and directly opposite to the true Word of God. Under pretence of making use of the H. Scripture, they wretchedly abuse and wrest it. Applying Scripture to all their false and foolish Mysteries, without either reason or Conscience: and by ridiculous and impious applications of Scripture, exposing it to the derision of the Profane, & to the contempt and scorn of Infidels.*

They maim and curtail it, and impudently falsifie and pervert it; and lest all this be not enough, they speak as ill things of it as can be said of any book: This Book, they say, is Imperfect, 'tis obscure, 'tis full of snares, 'tis the source of Heresies, it abounds with Contradictions, it contains an hundred things whose out side is proper to scandalize the weak, it is insufficient, one half of it is lost, it hath no authority without the Church, any more than the History of Titus Livius. Lastly, the Papacy makes use of the Scripture as if it were its own, they abrogate the Laws of God laid down in the Scripture, they grant dispensations contrary to those Laws, they command that which the H. Scripture forbids, and forbid that which it enjoyns: and to make it evident that the Papacy is indeed the Enemy of God, it always stands upon its guard to resist the force of Scripture, & defend them-

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selves against the word of God, by their Distinctions.

V. 'Tis a Prodigy of Filthiness and Impurity, whereas Christianity should be a Miracle of Holiness.

The Head of that Religion hath discovered such a train of Impieties and disorders, that for enormity or continuance the like hath never been seen. Some of their Popes have been seen wallowing in the pollutions of the flesh, in drunkenness, and all manner of filthiness and debauchery, not only as to women, but even Sodomy, and Brutality, and the most unnatural Lusts: Some of 'em have been Magicians and Sorcerers: Some have been seen, who were Profane, Atheistical, without God, without Religion, bathing themselves in Blood, Assassins, Poisoners, Murderers, Traitors, and oftentimes putting the whole world in a flame. Their Priests and Ministers have been seen plung'd into the same disorders, following the Example of their Head, and treading in the steps of their Leader; Ignorant, Impious, debauch'd, neglecting the service of God, and intent only on their dishonest gain, and fleshly Lusts. Their Convents of men and women, which they call Retirements from the world, and little forts and castles of Holiness, these I say, have been observ'd to be as bad as the most infamous places of prostitution for all manner of debauchery. Lastly, their People also were carried away with this fearful Torrent of corruption; having lost the Spirit and power of Religion, and retained nothing of Christianity but the name. All this may be seen in the history of former ages.

VI. 'Tis a Prodigy of Pride, all whose doctrine, Theology, and Religion is proud, and tends to destroy that Spirit of Humility, which is the Spirit of the Gospel. Pride discovers itself every where in the Papacy, in its actions, conduct, words, outside and inside. It speaks loftily and magnificently of itself; boasting

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sing that she is the only Body of J. Christ, the only way to Heaven, treating all other Communions as Heretical Sects, Schismaticks, Reprobates, Damned, Excommunicate, as people that deserve to be condemned to the Fire, and to be burnt in both worlds. The Head of the Papacy is a monster of Pride, who as God sits in the Temple of God; who gives out his orders as if they were Oracles; who makes himself be plac'd upon the Altar, and there to be worship'd; who makes Kings and Emperors kiss his feet, and will be carried on the shoulders of Nobles and great Men; who holds the Keys of Hell, of death, and of Paradise in his hand; who pretends to the Right of deposing Kings, & giving away their Crowns; who will have homage paid him by all Christians; who will be called God upon Earth, his Holiness, and the Holy Lord; Who saith, he is the Sun of the world, and that all other Princes are but as the Moon and Stars. His Ministers under him are Earthy Princes, who will not give place to Sovereigns. The meanest of their Priests exalt themselves above all other men, and crowned Heads must kneel at their feet in Confession, and they magistrally give sentence concerning the Eternal Life or Death of men.

VII. 'Tis a Merchandise, a Trade of forgery & lying, covetousness, and deceit. The Papacy by innumerable unrighteous methods hath gained prodigious wealth, not only in money and moveables, but in lands; not only in Lands, but in Cities; not only Cities, but Provinces; not particular Provinces only, but whole Kingdoms. It hath then pillaged and cheated the world, (and therefore is the worse of the two,) and by this means hath acquired extraordinary Riches to maintain and augment their abundance: everything in the Papacy is expos'd to sale, Offices, Benefices, Churches, Sacraments, Sins,

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Adultery, Incest, Murder, Parricide, Sodomy, Brutality, and dispensations for any, for every thing: Paradise and God himself are to be sold; but 'tis their unhappiness not to be able to deliver 'em into the possession of the Purchasers.

VIII. 'Tis a great and vast Body, which bath the Spirit of Impurity and Reprobation as a soul to animate it. And these imprue Spirits come forth out of the mouth of the Papacy as so many frogs. These unclean Spirits are diffused by the mouth of their Schoolmen, who amuse the world with a silly, obscure, and bold Theology; by the mouth of their Canonists, who have given the Christian World such rules and laws as are obscene, wicked, and impure, and filled volumes with their decisions of Cases full of absurdities, extravagant, and contradictory, stuff with pride, and filthiness of all sorts: by the mouth of their Casuists, and directors of Conscience, who have vended such Morals that Pagans would be ashamed of; who make nothing of the vilest Crimes, and lay men under no obligation to love God; who permit men to kill, to steal, to commit adultery, fornication, and any other wickedness, only as inconsiderable Venial Faults: by the mouth of their Legendaries, who have compiled an heap of frightfull and filthy Fables: by the mouth of their Masters of Devotion, who direct the People to pay that Honour to Saints and Angels, which is due only unto God; and speak such things in the praise of the Creature, which are plain Blasphemies against the Creator: by the mouth of their Missionaries and Preachers, who preach to the people a Ridiculous and profane Gospel, made up of impertinent Fables, and absurd stories, most unbecoming expressions, and vile comparisons, foolish and unworthy subjects, and the whole accompanied with trifling and Mimical gestures, with an air suited

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to a Farce or Comedy rather than a Sermon.

IX. 'Tis a prodigious heap of Superstitions, which are criminal and Idolatrous in the plainest and most simple use of 'em; but in their Abuse are the most extravagant Idolatry that can be named, according to which the most proper Divine Adoration is given to a Creature, making the Virgin to be the Queen of Heaven, and of the rest of the World; the Salvation of mankind; the Redeemer of the World; the distributor of all saving Grace; the Goddess; the Divinity of Men and Angels; the Completion and Perfection of the Trinity; and so in proportion to all the other Saints, Male and Female.

X. 'Tis real Paganism reviv'd, wherein besides the great God of Heaven and Earth, the Great Jupiter, most good and most great, they worship innumerable inferior and subordinate Deities. A Queen of the World, Spirits separated from matter, Mediators between God and Men, good Demons and Genius's, who persevere and take care of men, and watch over 'em. They likewise worship as the ancient Pagans did, the Souls of dead men; they build Temples, and consecrate Altars to 'em, and offer Sacrifices to their Honour; they put themselves under their protection; they establish them to be Patrons of Kingdoms, and Cities, and Families, and particulier Persons, insomuch that Judah had as many Gods as Towns. In this new Paganism they worship the Reliques of the Dead, their Bones, their Askes, their Garments, their Shirts, their Shoes, and their old Rags. They worship also Images and Pictures, as the ancient Pagans did. And this worship is such in all the parts of it, as (besides its agreement with Heathenism) is not at all Spiritual or Rational; made up of Ceremonies, that are carnal, corporal and vain, apish and foolish postures, signs of the Cross, Holy and lustral Waters, Temples and Al-

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Ears adorn'd with magnificence and pomp, grimaces, and wry faces, and gesticulations of a Priest round about the Altar, turning about, now to the right hand, and then to the left; sometimes speaking, and then on a sudden silent; now thundering with a loud voice, and presently after muttering somewhat between his teeth; one while reading, another while speaking without Book; and always saying that which is not understood by the common People. This is the goodly worship of Popery, and must pass for Divine service, tho without spirituality or reason.

XI. *'Tis a Religion animated throughout by a spirit of Lying, and founded and supported by Fables. Their Invocation of Saints, Adoration of the Virgin, Purgatory, Sacrifice of the Mass, Adoration of the Sacrament, and all their other Superstitions, are built upon a fabulous Gospel, but framed by a spirit of Lying so gross and palpable, that the least measure of sincerity would be enough to make a man blush and be ashamed of em. They are meer Romances, and stuff with Ribaldry and Filthiness. The Romance of the Virgin is more ridiculous than that of S. Rose. The Lives of their Saints do paint em out as a Company of Fools, Fanaticks, and Bedlams; with a vast multitude of frightful Miracles, the number whereof is sufficient of it self to contradict the truth, and overthrow the Authority of em. But for the most part they are such, as are mean and trifling, foolish and ridiculous, unworthy of the Grandeur and Majesty of God: Miracles wrought on purpose to prove the Holiness of some little Monk, that after his decease, Temples may be built in honour of his memory, and he may be worshipt as a God: or to introduce and encourage the worship of a piece of Bread, of Wood, or of Stone, and none of em to promote the worship of God.*

XII. *'Tis a cruel Master, who hath teeth of steel,
and*

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and nailes of Diamant, that tears and devours what he can, and treads under foot the remainder. He establishes his Kingdom under the name of the Kingdom of Jesus Christ, with Fire and Sword: destroying all that stoops not to him; overturning Cities and Kingdoms, making whole Provinces to be so many burying places, and large Cities to be ruinous heaps; inflaming Europe with Wars, and destroying Germany and Italy by that means; arming the Father against the Son, and Children against their Parents; Subjects against their Prince, and Princes against their Subjects; causing the most horrible Massacres, and covering the Earth with Human Blood. He erects Gibbets, prepares Scaffold, kindles Fires, to hang, behead, and burn those that resist him; and not content to take away their lives, would destroy their Honour and Reputation likewise, by imputing such opinions to 'em as they abhor, making them to pass for the Enemies of God, and of the Saints, charging them as Hereticks, Arrians, Photinians, Manichees, and as believing the most horrible Doctrines; accusing them of Incests, and Promiscuous Impurities in their night meetings to worship God: putting on them the Skins of Bears and wild Beasts, and exposing them to publick Execution in the view of the multitude, as the worst of men.

XIII. Lastly, 'tis a cruel Tyrant, which for many Ages hath enjoyed a profound Peace, and the utmost of temporal Felicity, without any interruption, save by the troubles it hath given unto others, and the cruel Wars it hath raised against the Innocent. If at any time it hath met with any check or opposition, it hath given a great deal more to the peace of others: for at length it hath subdued and overcome all its Enemies, and by violence stopt the mouth of all its Adversaries. The Emperors after long and cruel commotions have at last stoopt to the feet of this Tyrant. Inasmuch that
this

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this Strumpet glories in her victories, saying, This is Babylon the great, that I have built by the greatness of my power, and who can resist the force of it? She hath brought all Opposers under the yoke, and peaceably enjoyed her riches and rapines, her pleasures, and her Crimes. She hath said to her Soul, Eat, drink, and be merry, thou hast goods laid up for many years: She had added to these riches from time to time, and the Soul of this wicked Mischance is not yet required of her; so that She hath enjoyed all the fruits of her Iniquities without seeing sorrow and all the desires of her Eyes without knowing Trouble.

Behold the true Picture of the Papacy: if any think it is more deformed and more horrid than it ought to be represented, let him but have patience till he hath perused this Book, and he shall find all these Characters made good by Historical proofs, against which nothing that is solid and reasonable can be objected. I have here performed that which I long ago promised, viz. to give an Extract or Abridgment of my Book of Legal Exceptions, or Lawful Prejudices against Popery, for the sake of those who cannot buy or read the larger Book in Quarto; but I pretend not hereby to render the other less necessary. This will be sufficient for those, who are not obliged to know the bottom of these things; they who would have further Light, may consult that piece from whence this Extract is made. Therefore I have not always mark't the places, and sometimes not mentioned the Authors, from whom I relate the matters of fact, because those who would be more distinctly inform'd, ought to consult the larger Book of Prejudices, or Exceptions against Popery.

As this Book is a Continuation of the Explanation and Application of the Prophecies, this would be a proper place to insert an Answer to the Objections
that

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that have been made of late against the first & 2d Parts of the Accomplishment of Scripture Prophecies. Those objections are in two little Treatises; the one defends the explication of the 16. Chapter of the Revelations, as to the Non-Effusion of the seven Vials, given by the Author of the Illustrations on the Apocalypse: the other contests, in the Title especially, the designation of the time in the book of the Accomplishment, &c. But I have not thought fit to reply any thing in this piece. I would not have those Gentlemen think, that I waive it on the account of any difficulty I find in answering their objections. But I see not what profit can arise from such wranglings, which may be endless; and those Authors it may be are more at leisure than I am. After all, this dispute must be referred to Time, and the decision of Providence; if this latter do not declare it self for the Author of the Accomplishment of Scripture Prophecies, all that he can urge in his own defence will signifie very little. But if God do answer the hopes of those who wait for Deliverance, then it shall be made appear to him, who writes against the Calculation of the Time, that it was not by chance that I hit upon it: till then I shall defer my Answer. In the interim I would advertise him, that his method is exactly fitted to overthrow the accord and agreement between the Prophecies, and the Events of Providence. I might prove much after the same way, that the Prophecies of the Old Testament are not at all fulfilled, and that Christ is not the Messiah; Omne simile est dissimile, all the Prophecies are riddles, and on that account have some obscure passages, where 'tis easy to take notice of two faces. It is so as to the Types: the objections which this Author makes against that of the Creation are in his opinion very strong and convincing, to me they do not seem so.

*Exclamation
ments sur l'Ap-
ocalypse de
S. Jean.*

But

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But I think it is of so little moment to satisfy and persuade mankind as to that point, that unless a very favorable occasion present it self, I shall not take the trouble to give him further light as to those matters. Those that have considered the principles I have laid down, and have any tolerable judgment to understand 'em, will quickly discern what may be replied, and they whose eye is not, will not be less wise or happy on that account. This is that which doth encourage and support me, with respect to the Spirit of Contradiction that I meet with in those Gentlemen.

A

A
T A B L E
OF THE
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AD:

ADVERTISEMENT.

There is newly Printed this
Year 1688.

A New Systeme of the Apocalypse, or
*Plain & Methodical Illustrations of all the
Visions in the Revelation of St. John. Written
by a French Minister in the year 1685. and
finisht but two days before the Dragoons plun-
dred him of all, except this Treatise. To which
is added this Authors Defence of his Illustra-
tions, concerning the Non-Effusion of the Vials,
in Answer to Mr. Jurieu's Confirmation of his Ex-
position of the 16. Chapter of the Revelation,
for the Pouring out of the Vials: all faithfully
Englised. In 12.*

T. A CONTINUATION
Of the
ACCOMPLISHMENT
Of the
SCRIPTURE PROPHECIES;
Or a Large Deduction of
HISTORICAL
Evidences, Proving that the
P A P A C Y
Is the Real
ANTICHRISTIAN KINGDOM.

CHAPTER I.

The First Character of the Antichristian Kingdom, which is found in the Papacy, viz. a Temporal Dominion, hid under the Appearance of a Spiritual One.



WE have found *Antichrist*, and the *Antichristian Kingdom*, in the *Scripture-Prophecies*; at present we must find them in *History*, and prove somewhat exactly, and largely, that, what was foretold by the *Prophets*, concerning *Antichristianism*,

B

is by

A singular
character of
the Papacy;
a mixture of
the civil state
and of Reli-
gion.

is by *History* found to be exactly accomplished in the *Papacy*. We will reduce these Evidences, unto some general *Characters*, and will begin with that, which is in the *Title* of this *Chapter*. The Kingdom of *Antichrist* hath a very peculiar *character* upon this account; that in it *Religion*, the *Church*, and the *State* are mingled and jumbled together, and hid one under another. This, I say, is nowhere else to be found; neither in *Mahometanism*, nor in *Paganism*, nor in *Judaism*, nor in true *Christianity*. As for *Judaism*, the Empire or *Civil State*, and *Religion*, were so widely different, that the *Kings* durst not perform any *Sacerdotal* act. Because *Uzziah* attempted to burn Incense, he was stricken with a Leprosy. 'Tis true, during the Government of the *Asmoneans* (or *Maccabees*) the Priesthood, and Kingly Power, were united; but this was by a mere Accident, and the *Jewish Religion* did not require it. *Mahometism* is a *Religion*, they who establish it in the World, likewise establish Empires or *civil States*, but these are not the same thing with that *Religion*; the *Musli*, and the *Grand Seignior* at *Constantinople*, are two very different persons. *Paganism* had both a *Religion*, and a *Civil State*: The *Roman Emperors*, were *High-priests*: but they did not exercise the *Kingly Power* under a pretence of *Religion*; and the obedience, which they challenged as *Emperors*, was not accounted any piece of that *Worship*, which was due to the *Gods*. Nay (in substance) this Name of *High-priest* was nothing but an empty Title, yea so insignificant, that the *Christian Emperors* did bear it, untill *Gratian*, who refused it. Lastly, nothing is so contrary to the genius of true *Christianity* as this Union of the *Civil State* and *Religion*: Jesus Christ saith expressly; *My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight, &c. The Kings of the Gentiles exercise Lordship over them; but*

Joh. 18. 36.

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ye shall not be so. St. Peter said: Feed the flock of God Luc. 12. 31; 26. which is among you, not as being Lords over Gods Heritages. Jesus Christ when on earth, refused to perform any office of a Prince, a Judge, or a King. Who (said he) made me a Judge, or a Divider betwixt you? He styles the acts of his Ministers, Feeding, Guiding, Exhorting, Entreating; but never, Reigning, Appointing, Commanding. And if Christ is called a King, and his Ministers, the Embassadors, and Agents of this great King, 'tis a Kingdom wholly spiritual; a Government, that hath nothing Temporal in it.

But that which is nowhere else to be found, is found in *Antichristianism*; It is an *Empire*, and a *Religion*, a *State*, and a *Church*; a temporal Kingdom, hid under the name of a Church; a *Tyranny*, raging under the appearance and comely name of *Religion*. Let us see how this was noted in Scripture Prophecies, and afterward we will see it verified in *History*.

First, we find this, in that famous Oracle or Prediction in the second Chapter of the second Epistle of St. Paul to the Thessalonians: *Antichristianism* is there called a *Mystery*; for the *Mystery of iniquity* doth already work. Now *Mysteries* do belong to a *Religion*. Every body hath heard of the *Mysteries* of *Ceres*, of *Bacchus*, and a hundred others, which made up the *Pagan Religion*. In the same place, *Antichristianism* is styled a *falling away*, or an *Apostacy*; that day shall not come, except there come a *falling away* first, and the *Man of Sin* be revealed. Now all *Apostacy* in sacred matters, does import a *Religion*, a false *Religion*. And the same Apostle, in the fourth chapter of the first Epistle to Timothy, saith more expressly, that this *Apostacy*, must be a *Religion*, in which shall be taught *Doctrines of Demons*, and in which the Teachers shall recommend themselves by their *Abstinences*, and unmarried state: In the latter times, some shall depart

Evidences;
that Anti-
christianism
must be a
Religion.

† Tim. 4. 1,

* V. Medes
Apostacy of
the latter
times.

from the faith, giving heed to seducing spirits, & doctrines of Devils, (or Demons*) speaking lyes in hypocrisie, having their Conscience seared with a hot iron: Forbidding to Marry, and commanding to Abstain from Meats. There is no Controversie about this, that Antichristianism must be a Religion.

That it must
be a Civil
State, accord-
ing to the
Prophecies.

And 'tis not less evident by the Predictions in scripture, that it must be a Civil State: for 'tis said, that Antichrist exalts himself above all that is call'd God, or that is worshipp'd; so that he as God sitteth in the Temple or throne of God: Which signifies, that he must exalt himself above all other Principalities, and challenge divine Honours, as if he were a God upon earth. In the Prophetick Visions, Beast signifies a Monarchy, or State; as all do agree. Now Antichristianism is thus represented.

Revel. 13. 1.

V. I. And I saw a Beast rise up, out of the sea, having seven Heads, and ten horns, &c.

V. II. And I beheld another Beast, coming out of the Earth, and he had two horns like a Lamb, &c.

V. 12. And he exerciseth all the power of the first Beast before him, &c.

V. 14. Saying to them that dwell on the Earth, that they should make an Image to the Beast, which had the wound by a Sword, and yet did live.

This plainly signifies, that Antichristianism must exercise a Temporal Power, resembling that of the first Empire, in whose place it comes. This being notorious and confess'd; 'tis not necessary to insist larger upon it. At present we must see, how this is found in the Papacy, in which Religion, Church, and State are mingled and hid one under another. 'Twould be needless to prove, that it is a Religion and a Church: this is acknowledged, this is pretended, this is boasted: so that we have nothing else to prove, but that the Papacy, is a mere Civil State or Monarchy hid under the appearance of a spiritual one,

In

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In every Civil State or Empire, there is first a *Metropolis*, which is the seat of the *Prince*, the Residence of the *Senate*, and from which all Lawes and Orders are sent abroad. The *Papacy* hath such a one: it hath its *Metropolis*; and the Wicked Spirit, who hath founded this *Monarchy*, chose out a *City* of great Reputation, to be the seat of it, I mean *Rome*, which all nations of the world, (during many Ages) had been accustomed to look on as their Mistressse; which made it less difficult, to pay respect to it as the Royal Seat of this second Monarchy. The *Imperial Dignity*, which had alwayes placed its seat in this *City*, proved a Basis to erect this sacerdotal *soveraignity* upon. The *Bishops* of *Rome*, having had the honour, to be considered as the Principal *Bishops*, on the account of their glorious *City*, afterward came to perswade themselves, that this Honour was their due Prerogative. When the *Emperors* lost *Rome*, the *Popes* seized it for themselves, and preserved its antient Title, *The Queen of the World*. 'Twas styld *Urbs*, the *City* (by way of Eminence,) under the *Emperors*, the *Popes* do still keep the same Name for it.

The Popish Monarchy hath its Metropolis and Senate.

Rex venit ante fores, jurans prius Urbis honores.

Secular States have their *Senates*; *Antichristianism* hath one of its own, in the famous Colledge of *Cardinals*; a *Senate*, whose *Senators*, and members, are clothed in *Purple*, & have in every thing succeeded the ancient *Senators* of *Rome*. Accordingly at their Election, these words are pronounced; *You are Senators of the Ruling City, & equal to Kings, the true Pillars of the World*. This *Senate* determines the fates of *Kings*, and bestowes the *Crowns* of Heaven and Earth.

Cerem. l. 3.
Scat. 8.
Art. 6.

Every secular *Monarchy*, hath its *Monarch*: *Antichristianism* hath one: This *Monarch* dwells in Stately Palace, hath a numerous Retinue of *Servants*. He is attended as the greatest *Princes*. His *Court* is

It hath a Monarch.

made up of such, as challenge the foremost rank from all the Potentates of the World. The *Cardinals* will take place of *Kings*, or will not come behind them. Every *Cardinal* hath his Palace, his Retinue, his Equipages, his House, where all the Pleasures and carnal Poms of the world are to be seen.

Kings are but Lieutenants in this Antientristian Monarchy.

This *Monarch*, hath under him, a great and vast *Empire*, divided into several *Provinces*, to which he sends his *Deputies*. 'Tis true they are not call'd by this Name; some of them are call'd *Kings*, *Dukes*, *Princes*, &c. The *Pope* is so civil, as to leave them these specious *Titles*: But he challenges a Right, to take away their *Crownes*, to *Depose* them, to absolve their *Subjects* from their *Oaths of Allegiance*, and to give away their *Dominions* to others. Never any *Emperors* pretended to more Power over the *Governors* of *Provinces* in the *Roman Empire*. The *Canonists* say in plain termes; That there is no Sovereign Power, but in the *Pope*; that the *Authority of God*, and of the *Pope*, is the same thing: that whoever say otherwise, are wretched *Flatterers*, who deceive the *Kings* and *Princes of the Earth*. Besides this Kind of *Deputies*, the *Pope* hath others, who are called *Primates*, *Metropolitans*, *Archbishops*, *Bishops*, which have divided *Christendom* into *Provinces*, to share it among themselves; and receive from the *Pope*, *Bulls* and *Commissions*; and also pay him *Tribute*, and yield him *Homage*.

Pont. Rom. Nominances, and Oathes of Allegiance Cerem. lib. 1.

This *Temporal Monarch* takes an *Oath of Allegiance* from both these Kinds of *Lieutenants*, (where he is not hindred.) The *Emperor* at his *Coronation* takes an *Oath*, that he will cordially pay to the *Church of Rome*, the Duties of *Obedience*, *Defence*, and *Protection*. *Archbishops* and *Bishops* swear *Faith* and *Obedience* to *St. Peter*, to the holy *Church of Rome*, and to our most holy Lord the *Pope* for time being. And this *Oath* hath no exceptions. I promise

Fide-

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Fidelity against all manner of persons. Without so much as excepting the *Kings*, whose Subjects the *Bishops* are.

After the taking the Oathes of Allegiance, there are *homages*, and *presents* to be made. The *Emperors* at their Coronation, after they have sworn Allegiance to the *Pope*, must bring a *Barr of Gold*, and lay it at his feet. The *Bishops* also cannot have the Full *Title*, nor execute the *Episcopal Office*, till they have paid their *Tributes*, which is call'd *Annates*.

Soveragin *Princes* have *invested* their subjects into their Offices by some Ceremony, by giving a *Sword* or a *Staff*. Formerly the *Emperors* invested *Bishops* and *Abbots*, by a *Crosier* and *Ring*. But the *Pope* is so arrogant, that he will invest the *Emperors* into the *Empire*: On *Christmas Eve*, he consecrates a *Sword*, which he sends to *Sovereigns*, to teach them that this sword signifieth, *the supreme Temporal Power* bestowed by *Jesus Christ* upon the *Pope*, his *Vicar* on Earth.

Secular *Princes* have their *Courts* and *Tribunals*, in all the *Provinces*, that are under them. The *Pope* hath his *Courts* and *Offices*, his *Tribunals*, to which formerly almost all *Civil Causes* were brought, under pretext of being spiritual. At *Rome* there is a *supreme Court*, to which all the rest are responsible; 'tis named the *Rota*. Besides all this, he reserves to himself the weightiest *Causes*. He judgeth between one *King* and another; between *God* and men; He deposeth, he excommunicates, he plucks up, he plants, he pulls down, he builds up, he creates new *Princes*, he layes aside old ones, he dispenseth with Oathes, and with Obedience to divine and humane *Lawes*.

Secular *Princes* maintain *Alliances* with other *Princes*. They make *Leagues* and *Treaties*, they establish societies, they keep up mutual *Intelligence* in one

The Courts
of the Anti-
christian
Monarchy.

another's *States*. For this end they send *Embassadors* to one another; they make *Negotiations*, and conclude *Treaties*. The *Pope* doth all this; He sends his *Legates*, his *Nuncios*, his *Embassadors* into all *Courts* of *Europe*. He hath his *Allyes*, and his *Enemies*, he makes *Leagues*, and *Alliances*, hath a hand in all great *Negotiations*, and *Treaties*. And it must not be sayd, that he acts as a *Temporal Prince*, who *Rules* over some part of *Italy*. For he pretends to have right, to concern himself in all *Treaties* between *Christian Princes*, as he is *Head of the Church*.

Vassals of the
Antichristian
Monarchy.

Secular Princes, besides their subjects, have also their *Vassals*. And there are some *Princes* and *Lords*, who hold their *Lands*, and *Territories* of others, as their *Feudatories*. If we believe the *Pope*, and *Court* of *Rome*; almost all the *Princes* of *Christendom*, are *Vassals* of the *Church* of *Rome*. About the tenth *Century*, there was forged at *Rome*, a shameless *Instrument*, call'd the *Donation of Constantine*, in which 'tis sayd, That that *Emperor* gives to the *Popes*, the *East*, and *West*, the *North*, and *South*. *Thrace*, *Greece*, *Jewry*, *Asia*, *Africa*, *Italy*, &c. By virtue of this donation, all the *Kings* of *Europe* are the *Popes* *Vassals*, and hold their *Kingdoms* only as his *Feudatories*. But the *Court* of *Rome*, is since that time grown more cunning.

Baron. in
ann. 324. and
1192. sect.
32.

Baronius asserts, that this *Piece* is forged, because *Constantine* was farr from giving away the *Empire*, to *Pope Silvester*, and his *Successors*. And *Silvester* was farr from accepting it, under that notion: For the *Empire* belongs to the *Pope*, not by virtue of any human *Donation*, but by that of *Jesus Christ*. *S. Silvester* (saith *Vincent* of *Ferrara*) pleaded his own *Cause* so well, that he gained a *sentence*, importing that all the *Possessions* of the *World*, which had been in the hands of *Tyrants*, who call themselves *Emperors*, and *Kings*, should be restored to their *Lawful*

In Sermon
de Sto. Syl-
vestro.

Ad-

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Administrators, viz. the Pope and the Prelates.

But besides this General Title, there is not a Kingdom in *Christendom*, which the *Popes* do not, or have not claimed upon some particular Rights, as the Vicars, and Lieutenants of Christ, *Gregory VII.* declares, that the Kingdoms of *Spain* belong to the Church, *From the very beginning* (saith he) *the Kingdom of Spain is the Territory of St. Peter, and the Rights of it is in no Mortal.* The same Pope makes the like declaration to the Lords and Bishops of *Corfica*, concerning that *Island*, *That it belongs to none, but to the holy Church of Rome; and that those who have possessed it without paying homage to her, are guilty of Sacrilege.*

Baron. ad
ann. 1071.
§. 34. and
1077. §. 63.

Steuchus Bishop of *Eugubium*, proves, that the Kings of *Arragon*, *Portugal*, and *Sardinia*, depend, and ought to depend upon, the Church of *Rome*, as proper Feudatories. *England*, for a long space of time, was reckon'd the *Popes* feudatorie. *Innocent III.* forced King *John* to make over himself, and his Kingdom to the Church of *Rome*. And if we believe *Polydore Virgil*; long before that time, *Ina* King of that *Isle*, made himself a Tributary of *Rome*, laying the Tax of a penny Sterling upon every fire-hearth.

Lib. 4. Hist.
Angl.

The same *Polydore Virgil* reports, that Pope *Boniface VIII.* wrote to *Edward I.* King of *England*, that he could not make war against *Scotland*, because that Kingdom, belonged to the Pope, who alone had power to bestow, and take it away.

Lib. 3.

If any *Heathen* Kingdom was Converted to *Jesus Christ*, and the Christian Religion, upon this account, it hath been challenged as a Territory of the Church of *Rome*. Upon this ground, *Gregory VII.* wrote to *Solomon King of Hungary*, that King *Stephen*, and the Emperor *Henry* had given that Kingdom to the Church, and that since that time it had depended upon his *Apostolick Majesty*. The Kingdom of *Pol-*

Baron. ad
ann. 1074.

Baron. 2013.
§. 2, 3.

land was converted in the year 966. and was made Tributary to the Pope as soon as it was subjected to Jesus Christ. And things were brought to that pass, that not only were the *Polonians* obliged to pay *Poll money*, without exempting the Gentry; but, (to make their slavery visible to the whole World) *Benedict IX.* appointed them to go dressed almost like Monks, to have their heads shaven, their ears bare, to wear on great Festivals a linnen garment like a Surplice. *Gregory VII.* procured a surrender of the great Empire of *Muscovy*, by *Demetrius*, to whom he gave it back again, to hold it in Fee of the Pope. The Popes have had the same pretensions to the Kingdoms of *Sweden*, *Denmark*, *Norway* and *Bohemia*. Above all, they have counted the Empire of *Germany* as their proper Demesnes; and have done their utmost to have the same Jurisdiction over *France*. For *Boniface VIII.* had the insolence to write to *Philip the Fair*; *We will have thee know, That thou art subject to Us, both in Spirituals and in Temporals.*

I know nothing that this *Monarchy* wants, to make it like those other *Monarchies*, which are represented in the *Prophecies* under the Emblems of *Ravenous Beasts*, *Lions*, *Leopards*, and *Bears*. It hath a *Metropolis*, a *Monarch*, a *Senate*, a *Council*, *Senators*, *Embassadors*, *Alliances*, *Leagues*, *Governours* of *Provinces*, *Courts*, *Judges*, *Vassals*, *Subjects*, *Fendatories*. It receives *Hommages*, *Oaths of Allegiance*, *Tributes* in *First-fruits*, *Provisions* of *Benefices*, *Tithes*, and a hundred other wayes. It hath further, its *Canon Law*, its *Laws*, its *Codex*, exactly as *Emperors* have their *Pandects*, their *Novelles*, and their *Civil Law*.

The Papists
boast, that
their Church
is a Civil
State.

But what need so much proving of a thing, which is not denied, yea is boasted of. Read but *Stenchus Bishop of Engubium*, about the Donation of *Constantine*,

tine; Blandus in his *Roma restaurata*; Thomas Aquinas on the 2 Chap. of the 1 Epistle to the Thessalonians; Lipsius in the Preface of his Book de *Magnitudine Romana*; They all confets, & take a pride in saying, that the Majesty of the Roman Empire is restored in the Papal power; that this new Monarchy, is made up of a Religion, and an Imperial Power; that by means of the Church of Rome, is accomplisht the Oracle which was given to old Rome,

Imperium sine fine dedi.

That the Pope is a perpetual Dictator; that the old Senate is found in the Colledge of Cardinals, &c. That Rome, still to this day, receives Tributes from the whole World.

Is it possible, that the eyes of men should not be open'd at last to discern this? How is it, that God will suffer such a vail to remain on the minds of men? Will men never discern, that the Papacy is the head that was wounded to death, which is bealed again? Will not men perceive, that it is the Image of the former Beast or of the old Empire, and that speaks, acts, commands, and performs all the Actions of the old Empire? What have men seen in Christ, and his Apostles, what have they read in the Gospel, that gives any pretext to imagine, that the Kingdom of Jesus Christ ought to be a Temporal one, and have a Monarch, a Metropolis, Governours, Officers about secular things, Tributes, Subjects, and Vassals? How is it possible, that men should not see a Mystery of such shameful Iniquity, which under the appearance, and names, of a Spiritual Kingdom, and Ecclesiastical Power, exercises a Carnal, Worldly, Earthly Dominion, that is pompous, vain, and devilish, and directly opposite to the Genius of Christianity?

Apoc. 13. 3i

Our French men, (with their Liberties of the Gallican Church) do miserably blind themselves, with the

the vain distinctions of the *Holy See*, and of the *Court of Rome*; of the *Spiritual Kingdom*, and the *Temporal Kingdom*. These Distinctions are abhorred at *Rome*; 'tis a Heresy that deserves the Fire, to maintain them. Now we ought to judge of *Rome*, and her *Empire*, not by that which others say of her, but by that which she saith of herself. Besides, the *Spiritual Empire*, in the sense of the *Gallican Church*, is a real *Temporal Monarchy*. For the *Church of France* will have *Cardinals*, *Primates*, *Archbishops*, *Bishops*, *Officials*, *Ecclesiastical Courts*, *Prisons*, *Penalties*, *Excommunications*, *Tithes*, *Taxes*, and all depending on the *Pope*, who is a very *Monarch*, residing in his *Royal City*. All this is merely secular, and *Worldly*, and contrary to the *Kingdom of Jesus Christ*.

CHAPTER II.

The second Character of the Antichristian Kingdom; purely Human Politicks; 'tis palpable, that they bear sway in the Papacy.

W Hen I read at the beginning of a chapter in the book call'd *Legal Exceptions against the Calvinists*, that a spirit of purely human Policy, appears in their Controversies with the *Lutherans*, and that the Author draws from thence an Exception against them; I wonder at the imprudence of these Gentlemen. Methinks they ought studiously to avoid the expressions, and terms, which cannot but raise in our minds such Idea's, as must be disadvantageous to them; such an one is the term of *Human Policy*. Certainly they ought to speak nothing, which may cause us to remember how the *Papacy* is constituted, and

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and govern'd. Never was such a *profound Policy* seen. Never was any Empire built upon such foundations; therefore I wonder not at its long Continuance. We cannot meet with a more *subtile Policy*, than that, which prevails in this *Empire*: but 'tis too great an honour to call it, *A merely Human Policy*; for it is really *Diabolical*. And in this I find the *second Character of Antichristianism*, agreeable to the Predictions.

First, S. Paul calls it a *Mystery of Iniquity*; so it is with respect to its *Religion*, and with respect to its *Policy*; for this whole Religion is nothing else but *Mystery and Policy*. It is mysterious, cunning, secret, and dextrous; but *iniquity* runs through it, is the soul and source of it. *Secondly*, S. John describing this *Monarchy* under the Emblem of a Beast, tells us, that *he had two Horns like a Lamb*. We will presently shew, that this is one of the tricks of this Policy, always to lurk under the Name of Jesus Christ, his horns, and power. He addeth, that *he doth great Wonders, and deceiveth them that dwell on the Earth*. Which lets us know, that he was not to reign by force of *Arms*, but by Deceit, and a cunning Policy. He commands that they should make *an Image to the Beast*: He doth not order the direct restoration of the *Roman Monarchy*, but by an ingenious Policy, only requests, that they should make an Image to the Beast, (which was to be worshipt and obeyd, but) which was only a mere *Image* of the Imperial Power of the old *Romans*; *she makes all nations drunk with the wine of her fornication*. That is, she bewitches them with her Charms, and Persuasions; and her persuasive Power depends on this *Policy*, by which she insinuates, and gets into the Hearts and Spirits of men. These false Teachers have a fair out-side of Chastity, in their Unmarried Life, and of Temperance, in their distinction of Meats; and this *Policy* serves

According to the Predictions, Antichristianism must have a deep Policy.

Apoc. 13. 12.

Apoc. 14. 17. and 18.

1 Tim. 4.

serves to erect their Kingdom. Without doubt, this is one Character of *Antichristianism*. For the Gospel seeks no Tricks, borroweth no fictions. It marcheth in a straight line. It flatters no body; nay it makes use of harsh and discouraging terms, in those places, where much softer might have been used. It biddeth us, to pluck out our Eyes, and cut off our Hands; it requires us to bear our Crosses, and follow Jesus Christ; it speaks of nothing but of Death and Mortification. Whereas *Antichrist* marcheth under ground, and carrieth on his design by *Wiles*, which men are not aware of. Let us now see, how exactly *History* agreeth with the *Prediction*, in this particular, as well as in the foregoing.

The first Policy, to cover the Temporal Dominion under the appearance of the Spirituality.

The first *human Policy* consists in concealing this *Secular Dominion*, which we have been speaking of, under an appearance of *spirituality*. This they call the Kingdom of Jesus Christ, and every where bring in the names of *S. Peter*, and of holy *Church*. The Countreys which are under *Rome*, are call'd, *the lands of the Church*, *S. Peters patrimony*. The paying homage to the *Pope*, and kissing of his Feet, is styl'd a lying down at the feet of the Apostles: A going on pilgrimage to *Rome*, to get indulgences there; is, *visitare limina Petri, frequentare limina Apostolorum*, to visit the house of *S. Peter*, and of the Apostles. When a Vassal of the *Pope* is spoken of, 'tis said, that he depends on holy Church, that he is a Vassal of *S. Peter*. The *Popes* Bulls, their Decrees, their Censures, are styl'd, *Apostolical Letters*, Bulls, Censures, and Ordinances. You may see, how the Cursed *Gregory VII.* places *S. Peters* name at the beginning of his discourses, when he was about to act some notable Villany, which all must abhor. Who seeth not, that this wicked manner of expression is infinitely crafty, and a piece of hellish *Policy*? If the Devil had attempted without disguise

V. to Tome
Concil. Par.
p. 380.

to erect a *Secular Kingdom at Rome*, under the name of the *Church*, where is that *King*, who would have been guilty of the *Bafeness* and *Cowardise*, to make himself the *Slave of a Priest*? But who had the boldness to oppose such great Names, when once Religion hath taken deep rooting in men? When any man can once perswade himself, that he acts and speaks in the Name of God, and by Commission from him, there is nothing which such a man cannot effect. The fear of Hell, makes strong impressions upon the minds of men. When Ignorant people heard, that there was a *Temporal Monarch at Rome*, who had the *Keys of Heaven* in his keeping, they made their backs ready, to bear whatever was layd upon them. Perhaps if *Kings* had been their own Masters, they had preserved themselves both from Delusion and Slavery: But the People, who are naturally weak, ignorant, and superstitious, drew them along. This is the *Mystery* of this *Policy*, which hath produced such strange effects, so that the *Popes*, by two or three pages of barbarous *Latin*, usher'd in with a *servus servorum Domini*, have made whole *Nations* revolt, have put all *Europe* into a Commotion, have brought under the mightiest *Monarchs*, have set *States* on fire, and put Chains upon *Sovereigns*.

If this Authority, and these spiritual Weapons, had not been accompanied with a worldly Grandeur, without doubt, the force of this Charm had been quickly broken. Every *Pope* hath not been so fortunate, as the *Nuntio of Julius II.* who tho taken Prisoner by *Francis*, after the Battel of *Ravenna*, received Hommages from the Souldiers Prostrate at his Feet, and begging his pardon for having fought against the Church, *Such an influence hath the force of Religion on the minds of the people.* 'Twas in vain, that *Boniface VIII.* put on his Pontifical Robes at

A 2d Policy; worldly grandeur, joyn'd with Ecclesiastical Power.

Ana-

Anagins; notwithstanding this, his Jawes were bruised with a blow of a Gantlet, and he thrust into Prison. 'Twas therefore necessary to joyn a second *Policy* to the former, and support this falsly named *Spiritual Dominion* with a *Worldly Pomp*, and *Grandeur*. Men are compounded of *Flesh* and *Blood*, the *Passions* are ever the prevailing Party, and the senses are the *Faculties*, which bear the chief sway in the conduct of men. 'Twas therefore necessary (to maintain this *Dominion*) that men should see something, that affects the senses, and engageth the *Passions*. Therefore it hath been the *Policy* of that Spirit, which framed this *Engine*, to heap together vast *Treasures*, to have stately *Palaces*, to change *Priests* into secular *Princes*, to furnish them with greath *Revenues*, with pompous *Retinues*, with sumptuous *Tables*, and indeed with every thing that belongs to *Worldly Glory*.

This *Policy* is owned by the considerable persons of the *Roman Church*; you need only read, what hath been written by *Pallavicino* in his *History of the Council of Trent*, and the Collection out of him, drawn up by another Author of the same Religion, in an ingenious Book, called, *The new Gospel of Cardinal Pallavicino*. There it is shewn, that the *Cardinal* makes it a matter of necessity, that the *Pope*, and the *Church*, should be Rich, and Wealthy; should have *Palaces*, *Benefices*, *Princes*, who are equall to secular *Princes*. We cannot doubt, that this *Policy* hath been of admirable use to the *Antichristian Monarchy*: for 'tis certain, that if the *Bishops of Rome*, had continued poor, (as they were for the three first Ages of the *Church*) they had never made themselves *Masters of the World*. *Thunderbolts* issuing forth from a *Cottage*, or a *Tent*, would not long have astonisht men. But coming from the *Vatican*, from a *Palace*, that in poynt of splendour, may dispute with the most magnificent
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in the world, people believed, that there was indeed something real in those painted Thunderbolts.

The Authors of the *Logick of Port-Royal*, have made Part 3. cap. 19. a judicious remarque, *No man doth expressly argue at this rate, such a one hath ten thousand pounds per annum; therefore he is in the right: He is of a Noble Familie, therefore we must believe every thing he saith. Nevertheless, something like this rate of arguing is found in the minds of most men, which unawares corrupts their judgments, &c. They approve every thing, done or spoken by a Great man, through a secret condescension of mind, which bowes down under the weight of Grandeur, and wants Courage to look it in the face.* This is the very Method, that the Papacy hath used to gain the minds of men: which being once gain'd by this Pomp of Riches, and Worldly Grandeur, have argued at this rate; *The Pope is a great Prince, therefore he is in the right, therefore he hath Authority to do, as he doth.* Yea, this very thing hath helped to delude the *Popes* themselves: A Great Person, who taketh no pains to rectify the impressions, which his secular Grandeur makes on his mind, is easily brought to believe, that he excels other men as much in moral and intellectual Qualities as he doth in Riches and Dignitie: Thus the *Popes* seeing themselves to be served as Kings, and adored as Gods, have easily believed, that they have a rightful Authority over the whole World.

Again, 'tis an admirable Policy of the Papacy to have the Art of engaging on its side all the Great Families of Europe, and of binding them to itself by the strongest of all the Passions, viz. Ambition and Covetousness. If the Court of Rome had engross'd her Grandeur and Riches to her self alone, it had been the Object of the Envy of all other Courts, and its Regency, which depends onely upon the Consent of men, could not have lasted long. But as it hath Riches in all pla-

Third Policy. a gaining all the Great ones of the World to its party.

ces, so it bestowes Preferments in all places. *Rome* is the Common *City* of the nations, the whole World hath the Priviledge of Citizens.

There is not a great Family, which doth not possess great benefices, and supports their Luxury and vanity by the *Churches* Patrimony : This *Patrimony* is the spoils, which have been taken from the World. When ever this Church is ruin'd, all these Spoils must be restored to the owners to whom they belong. Therefore all the Great ones are concern'd to maintain this *Monarchy*, which furnisheth them with Provisions for their Luxury, and other lusts. This consideration makes me assert, that there never was any *Monarchy* in the world, which had such firm Foundations as this. It hath no Enemies among those who are led by Sense and lust, nor can have. On the contrary, the whole world adores it, to get a share in its Favours. 'Tis a wonder, that the Empire of *old Rome* lasted so long. What Interest had the *Roman Provinces*, to contribute to the Grandeur of one City, whiles they themselves were Slaves? Here the case is not the same, all consent to the Greatness of *new Rome*, because all reign with her; *Priests* may come to be *Abbots*, *Abbots* to be *Bishops*, *Bishops* to be *Cardinals*, and all the *Cardinals* (of whatever nation) to be *Popes*.

Fourth Policy; the Hierarchy.

That which is call'd the *Roman Hierarchy* is again a piece of admirable Policy. This subordination of the Members of this great Body, is a Bond, which makes it firm. The *Curates* are subject to the *Rural Deans*; these *Deans*, to their *Bishop*, the *Bishop* to the *Metropolitan*, the *Metropolitan* to the *Primate*, the *Primate* to the *Pope*. And this *Pope* is call'd the Center of Unity. This Fiction is one of the last things, which will be ruin'd. Our *French-men*, who are cured of the fondness for the *Popes* power, cannot as yet free themselves from this. They adore this great Image, whose Head is of

is of Gold, the Shoulders of Silver, the Belly of Brass, the Thighs of Iron, the Feet of Earth. The disproportion between the *Pope* and the petty *Clergy*, is greater than that between Gold and Dust. There must be a Stone cut without hands out of a Mountain, an unconceivable Blow of Divine Power, to break this Image in pieces.

Behold another very cunning *Policy* of the *Papal Monarchy*; *the founding of the different Orders of Monks*, which are as so many Citadels of this Kingdom. These men have an Art to make themselves Masters of Families, and Consciences. They inspire all their Disciples with Maximes of Submission, and Slavery, to the Holy See (as 'tis named.) They stir up *Subjects* against their *Princes*; when 'tis for the Interest of the *Court of Rome*. And to bind them more firmly to her self, she grants them Priviledges, which exempt them from the Jurisdiction of their Bishops. This makes these *Monks* take part with the *Pope* against the *Bishops*, which assists the Design which he hath ever had, to bring down Episcopal Authority, to make himself the only *Bishop*, and to make all other Bishops to be his *Subdelegates*. The *Monks* draw all manner of Advantages from these exemptions; They have none near them, to order and correct them; they enjoy the greatest impunity, & indulge themselves in Licentiousness. Among the *Monks*, the *Jesuites Order*, is the *product* of as hellish *Policy*, as the world ever knew. The Prince of darkness, sent it out of the bottomless Pit, exactly at the time of the *Reformation*, to support the *Papal Monarchy*, which had felt some shaking Blowes. After so many *Books* written on this matter, men cannot but understand the Maximes of the *Policy* of this detestable *Society*. But the corrupt and *Antichristian Moral Doctrine* of it, is not the least of the Tricks of its *Policy*. Which

Policy; The founding of the various Orders of Monks.

loads us to consider a new Evidence of the Carnal Policy, which prevails in the *Papacy*.

6. Policy; a care to flatter the flesh and the senses.

'Tis the great care, which it takes to flatter by all wayes imaginable, the *Flesh*, the *Passions*, and *Senses*; by making easy Laws, and suting them to corrupt Inclinations, by sending out every where loose Directors of Conscience, and by furnishing Sinners with means of flattering themselves in their Disorders. Hence have proceeded the Simonaical *Laws* of the *Court of Rome*; Dispensations to marry within the prohibited Degrees; to enjoy Bishopricks, without having the Age, or qualities which are required; Indulgences for the most horrid crimes; Relaxations of Pennances, and the setting a rate upon all sins. Lastly, from hence 'tis, that care hath been taken to provide all the Pleasures for the *Flesh* which it desires. Cardinal *Pallavicin* in this History of the *Council of Trent*, saith, that the *Form* must be suted to the *Matter*, and such Lawes made as agree with *Times* and *Places*, and that we must not deal with men wholly in the dreggs of *Adam*, as if they were still in a state of Innocence: Therefore they must be Indulged, as to Idleness, Excessive Eating and Drinking, Playes, yea Stewes, which are allowed at *Rome*. And that the *Church* may be able to triumph over *Paganism*, which held men by the Pleasures of Sense, she must furnish them with those that are more exquisite and delicious than those of Paganism.

v. The new Gospel.

'Tis from the same design of pleasing the *Flesh* and the *Senses*, that the External Pomp in Worship proceeds. Because men love *Playes*, *Theaters*; and the Pleasures of Sense; the Policy of *Rome* hath introduced all these into *Religion*, that She may engage them to herself by those things, of which alone they are sensible. *Churches* are splendidly adorn'd, they glitter with Gold; their Lights are ordered with great care; those that serve at the Altars draw
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Chap. 2. Accomplishment of the Prophecies.

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mens Eyes by the pomp of their Vestments, in them Musick sounds, and flatters the ears. They make Processions, which are a marching in Triumph after the mode of the Pagan *Romans*. Yea, their very Funerals have Pomp, that so even death itself, may afford pleasure. 'Twas once a very difficult matter, to reconcile *Religion* and *Lust* together. But the *Papacy* hath found out this wonderful Secret, by bringing into *Religion* whatever gratifieth *Lust*.

The Mysteries of the *Chairs of Confession*, are the most profound, in the *Policy of Rome*. Nothing could be imagined, more effectual and proper, to reign over the Consciences of men; than to oblige them to come, and discover themselves (even to the bottom) to the Agents of the *Papacy*.

7 Policy; the
Tribunals of
Confession.

Scire volunt secreta domus, atque inde timeri.

A Married Woman, looking upon a Priest as the Confident of her Disloyalties, and the Witness of her Disorders, trembles at his Presence, and can refuse him nothing. A husband, that hath disclosed to a Confessor, all the Violations of his Promise to his Wife, is a afraid, lest something should come out, which might trouble the quiet of his Family, and to avoid this mischief, he becomes the Slave of him who knows his secrets. A Merchant, who hath cheated in Trade, will part with some of his Gain, to assure himself of the Fidelity of him, who is privy to his Crimes. But above all, on such Occasions, when there are but two heads together, the Priests say what they please, they wind about the Conscience, according to their own designs, and Interests, they rack, they loose, they bind, they terrify, they astonish, they flatter it. And by these different Methods, they lead it, where it had no Intention to go. God knows, and Experience hath told us something, how many dismal effects have proceeded from this mysterious Policy. All

men are not made alike, some are *cholerick*, others are *Melancholy* and serious, (these are willing to live austerely) others are *sanguine*, and will have pleasure, whatever it costs. There are *Confessors* of different Characters, according to these different humours. Some who will endure nothing at all; others who will endure every thing. By this means, they hold fast all sorts, because every one is gratified.

2. Policy; a
great external
austerity.

This human *Policy*, which so indulgeth Inward Licentiousness, at the same time requires a great External *Severity* and *Rigour*. For men are willing to give something to God, and not being able to give him *Fruit*, they are willing to pay him in *Leaves*. Therefore they love those Customs, which have a great shew of Mortification. You cannot rid men of this notion, that the *Christian Religion*, is a serious thing, and an Enemy to the Pleasures of the World. Therefore if the *Papacy* was licentious in all respects, and held no correspondence with the Temper of *Religion*, it would be impossible, but men would quickly see through it. Therefore it endeavours to keep up a great Appearance of Seriousness, in the midst of its innumerable Villanies. It ordains above a hundred and sixty *Fasts* in a year; men eat, and drink on these *Fasts*, as at other times, provided they choose such a diet. But no matter, they are always call'd *Fasts*, and this makes a great Figure in the Outside of *Religion*. From the same Policy, we have the *Penitents*, and *Whippers* of the *Roman Church*, who tear themselves with Blowes of a Whip, when they are hired to do it.

Thence come the Cloisters Frocks, Hair-shirts, Whippings, Discipline, Confinement, Silence, Solitude, and all the strict and severe Rules of the *Monks*. Such Rules and Orders as in show and appearance are very considerable; and gain them Reputation with the people, but in reality they are not much incommoded

moded by 'em, and suffer little by their observance, as to any thing of that severity and mortification they pretend to, because they are *Masters* of their own *orders*, and comply with them no farther than they think good.

If after this we should examin the whole conduct of the *Papacy*, it will appear altogether conformable to that spirit of *humane policy*, whereby the whole body is compounded, and all its parts united. When any difference in Religion comes to be determin'd, provided that the persons whose different Opinions are under examination are favorable to the *Court of Rome*, all their *Heresies* are but trivial Mistakes; but if they are less bigotted for the *Pope*, all their Opinions deserve an Anathema. *Grace by it self efficacious* is sound doctrine in the *Jacopins*, but down-right Heresy in the *Jansenists*, the plain reason is, because these latter are enemies to the *Pelagianism* of the *Church of Rome*, as well as to its Tyranny. Because the *Protestants* are Adversaries to the *Pope*, they must be *Hereticks*, in the Article concerning the *Trinity*, and that of the *Incarnation* of Christ. They must err mortally, when they say that Concupiscence is a sin notwithstanding Baptism, and the marriage bond is dissolved by Adultery.

Let us look into the *Popish Councils*, and we shall evidently discover this Spirit of *Human Policy*; there we may see all the Arts, and Tricks, and Devices, that are in use in the World, for men to gain what they desire, and reach the ends they aim at. All the world hath observ'd this in the *Council of Trent*, 'tis every where complain'd of, and all men consent to the truth of what was said by the *Marquis of Lansac* the French Ambassador, that the *Holy-Ghost*, who was invoc't at the opening of that Council, came every week from Rome in a *Cloak-bag* with the post letters. It hath often been ob-

serv'd, that the conduct of that *Council* was altogether by the spirit of *Worldly Policy*, and had nothing at all of the Character of a Divine spirit: and yet those *Canons* which were forg'd by the Tricks of Humane Policy, must be obtruded on us as Divine Decisions; from the Spirit of God.

In a word, if we would see the *Politiques* of the *Roman Church* in the source and fountain, and upon the Threne, we need but go to *Rome*. All the *Courts* in the World, how refined and subtle soever, are but meer Blockishness and Stupidity, in comparison of that of the *Pope*. Cardinal *Pallavicin* mentions this to the honour of his Religion: pretending, that *Policy* is the Principal of all moral virtues, and that the *Church* ought to be govern'd according to the *Politicks* of *Aristotle*, and after the Maxims of the *Pagan Commonwealths*.

CHAPTER III.

The Pretence of Infallibility, and eternal Duration. The third Character of the Antichristian Kingdom.

HERE is an Example that will teach us how much we ought to be on our guard with respect to fair Pretences and Appearances, that we be not surpriz'd and deceiv'd by 'em. Doubtless if there be any strength in any thing of the *Papacy*, it must be in their pretence of *Infallibility*. For nothing can be more specious and glittering than their Arguments about the *Necessity of an Infallible Judge upon Earth*. They have had recourse to this *Article* as their last refuge for twenty five or thirty years last part. There is good reason they should make it an Idol, because 'tis their *Tutelar God*; and if
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men could once be brought off from this Chimæra of the *Infallibility of the Roman Church*, she were utterly lost. 'Tis her only Foundation, by the removal whereof she tumbles to the ground. But this *Principle*, which appears so comely, so useful, so necessary, is the most Pernicious, the most false, and the most absurd that was ever alledg'd. This makes me say, that we ought to stand upon our guard with respect to the fairest Appearances.

The first fault I find with this *Principle* is, that it is one of the Characters of the *Antichristian Kingdom*, according to the Prophets. When *S. John* describes it under the image of a Beast, he saith, that on his heads was writ a name of Blasphemy. All the Ancients and moderns ever since *S. Jerom* hold it for certain, that the name of Blasphemy there is that of *Rome the Eternal*; and I cannot question it. The City of Rome hath always pretended to an endless Duration. *Virgil* makes *Eternity* to be one part of her Destiny, and makes *Jupiter* say,

Rome the
Eternal and
Infallible, is
the name of
Blasphemy
of the Beast.

Imperium sine fine dedi.

Now this is blasphemy, because *unchangeableness* is one of the divine Perfections incommunicable to a Creature. All things under the Sun are subject to change. Modern *Rome* is much more guilty of Blasphemy than *Rome Pagan* was of old. Not only doth she say, that her *Monarchy* shall never cease, shall not be destroyed untill three years and an half before the end of the world: but declares, that her *faith* can never be changed, that the Gates of Hell cannot prevail against it. So that now more than ever doth *Rome* carry the name of Blasphemy on its fore-head, *Rome the Eternal*.

This is that which is afterwards exprest by those words of *S. John*, *And there was given him a Mouth, speaking great things, and Blasphemies*: For those great things can be nothing else than the great Encomiums

Rev. c. 13.
v. 5.

and glorious Titles she gives her self of being the *Queen of all other Churches*, the seat of *Infallibility*, the *Eternal Temple of the H. Ghost*, the *Fountain of Oracles*, the *Infallible Interpreter of the H. Scripture*, the *Judge of the Prophets and Apostles*, the *sovereign Decider of all Controversies*; who makes and discovers the Authority of the sacred Writings, without whom they deserve no credit. All these great things which she speaks of herself, what are they, but so many *Blasphemies* against God? for none can ascribe that to themselves which belongs only to God, without *Blasphemy*. But this Character of *Antichristianism* doth most plainly appear in those words of the Apostle; *She hath glorified herself, and lived deliciously: she saith in her heart, I sit as a Queen, and am no Widow, and shall see no sorrow.* 'Tis *Babylon* who speaks thus, or the *H. Ghost* who introduceth *Babylon* thus boasting of her self. *She hath glorified herself*; This the *Church of Rome* doth by assuming to her self the most glorious Titles that can be given to a Society: she hath said in her heart, *I am Queen; the Mistress of the world; the Chair of the Universe; the Metropolis of the Catholick Church*; God hath established me to be an *Head unto all Christians*; He hath intrusted his own Power in my Hands; the happiness or misery, the good or evil Destiny of Mankind is at my dispose; I shall never be a Widow; the Holy Spirit, whose spouse I am, will never abandon me; he will love me forever; and continually guide me in the Way of Truth, and be with me to the end of the world; I shall never see Sorrow, or Mourning; I shall never fall into Error, or know what it is to dye; I shall always rejoice in my own Light and Glory; and of my Kingdom there shall be no end. This is the stile of *Rome*, of *Mystical Babylon*; let us then discern the true *Babylon* in the language of *Rome*, and hear the voice of *Rome* in the stile of *Babylon*.

Rev. c. 18.
v. 7.

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The second fault to be found with this pretence of *Infallibility* and eternal Duration, is the multitude of gross *Absurdities* contained in it, which we are here to lay open.

First, 'tis supposed without any show of Reason, that God hath divided the *Infallibility* necessary to salvation into two parts, and cut off one half of it. There are two ways which lead to Heaven, *Faith* and *Charity*, sound Belief, and Good Works: 'Tis in vain to pretend to be *infallible* in the one, if without being so in the other a man may perish, and fall short of Heaven. The Church of Rome hath not the Impudence to say she is *infallible* in the point of *Charity*; and yet she would be thought so in matters of *Faith*. But on what foundation doth she build this Pretence? Where do we read that God hath divided *Faith* from *Charity*, as if the latter were less necessary than the former? as if men might be saved who sinn'd against the *Laws of Charity*, but might not be so, if they offended against the *Rules of Faith*: As if these two ways were not equally certain, to guide us to eternal Life: as if God might dispense with *Crimes* against *Charity*, but could not bear with *Errors* against the *Truth*: All or nothing, both or neither; The Church must be *infallible* in both, or it is so in neither. Whence comes this extravagant Division? why dare not the Roman Church pretend to be *infallible* in *Charity*, as well as *Faith*? but because she is convinc'd of an abominable Defection and Disorder in Manners and Practice? but ought she not to be equally convinc'd that she is fallen into Error, because she worships *Images*? An Error in the *Faith* every whit as palpable and notorious, as the *Sodomies* of the *Popes* is against *Charity*.

Another division of *Infallibility*, is with respect to matters of *Fact*, and those of *Rights*. The Church of Rome dares not pretend to the former, but challengeth the

Absurdities contain'd in the doctrine of *Infallibility*.

First an *Infallibility* in matters of *Faith*, and not of *Charity*.

Infallibility in points of *Right* and not in matters of *Fact* is ridiculous.

the latter: at this rate she will not be infallible in the most important Articles. All the *Christian Religion* is founded on matters of *Fact*. 'Tis a question of *Fact* to know whether Jesus Christ be risen from the Dead, whether the Apostles wrought any true Miracles, whether there have been any Prophets and inspired writers who were the penmen of such and such books or not. 'Tis concerning a matter of *Fact* to enquire whether such a Proposition be recorded in the H. Scriptures, or not. If the *Church of Rome* be not infallible in matters of *Fact* in general, she cannot be so in these; and if she may err in matters of *Fact*, wherein lies her *Infallibility*?

Lastly, there is yet another division of *Infallibility*, viz. as to *Discipline*, and *Doctrines*. The *Roman Church* pretends not to *Infallibility* concerning the latter. What is that Discipline wherein she saith, she is infallible? 'Tis in every thing that concerns the Government of the *Church*. The *Roman Hierarchy*, the constituting of a *Pope* to be the Head of the *Church*, is a point of Government: she may err concerning that which is a Principal point, and why then may she not err in other matters?

The seat of
this Infalli-
bility cannot
be found.

This *Infallibility* is no less absurd, if we consider the *subject* of it, in whom it resides. Where and in whom is this *Infallibility* plac'd? they know not what reply to make: If it be said in the *Pope*; we can produce an hundred *Popish Witnesses*, who depose the contrary, and maintain that the *Popes* may err. We can produce with them numberless Instances, wherein several *Popes* have actually err'd: we can bring undeniable proofs to manifest, that neither the Scripture nor the ancient Christian Church did ever imagine the *Bishops* of *Rome*, or any other *Bishop*, to have been infallible. One part of the *Romanists* assert, that this *Infallibility* is seated in the *Councils*. We confute this Party with the reasons

reasons of the other; for those Gentlemen are Infallible when they confute one another, but speak nothing to the purpose when they go about to establish their own opinion: for when they oppose one another, they argue for the *Truth*; but when they endeavor to prove their own Opinion concerning the seat of *Infallibility*, they maintain a *falsehood*. So that the *Pope* is not Infallible, neither the *Councils*; their *infallibility* then is no where; for if it be said it is in the *Pope* and a *Council* united together, we shall make use of their Arguments, who say it is not in the *Pope*, and their Reasons who deny it is in a *Council*, and will therupon argue, that if it be not in either separated, it is not in both when joyn'd together: for both united are the same they were in the time of their separation: they act by the same spirit, make use of the same Tricks to deceive, the same Injustice and Violence as when considered severally.

Infallibility then is foolish and absurd, whether we consider the subject about which it is imploy'd, or the subject in whom it is thought to reside. But let us view it a little in the general notion of it, and in the general term of *the Church*, which they make use of. The *Church* is *Infallible*, they say; but how shall I be assured of this? for should the Church be never so Infallible, if I know it not, and have no way to ascertain my self about it, it can be of no use to me. Is it a Principle so self-evident as needs no other proof to manifest and evince it? Is it as plain that the *Church* is *Infallible*, as that two and two make four, or that the whole is greater than a part? That is an Absurdity too gross and palpable to be affirm'd by any *Romanist*. 'Tis so far from being evident, that the Church is infallible, that on the contrary, we must proceed against all appearances of reason to believe it. For we see the *Church of Rome* doth judge by humane methods, de-

We know
not where
to stop, as
to the point
of Infallibi-
lity.

bate.

bate, contest, urge, solicit, equivocate, and deceive, and imploy all the arts of Human Craft and Policy, to overcome such or such an Opinion. We see her oftentimes to change her sentiments, and say that at one time, which she did not, and would not at another; we see her contradict the H. Scriptures, forbid that which is there commanded, and command that which is there forbidden: at least she seems to do so. This appearance of opposing the H. Scripture will at least refute the evidence of her *Infallibility*, and tell us, that it is not so plain, but that 'tis necessary it should be Prov'd.

Now from whence shall we fetch the Proofs of the *Churches Infallibility*? I must take them from her own mouth, and believe her to be *infallible*, because she tells me so, and for that only reason, because she saith it. This is manifestly absurd, for no man's bare word is to be taken in a business, wherein he hath a particular Interest to be partial. Hath a *Turk* right to oblige me to believe the Divinity of his *Alchoran*, only because *Mahomet* hath said, that the Angel *Gabriel* brought him the *Alchoran* from Heaven? Must I then consult *Tradition*, that is, the Councils, and the Writings of the *Fathers*? this is another plain Absurdity, because it is evident, that this way cannot be made use of by three Quarters of the number of *Christians* and more, who are ignorant of *Greek* and *Latin*, and so cannot read the numberless volumns, wherein this *Tradition* is to be found. Or must every one believe his *Curate* or *Pastor*, when he tells him, that the *Church* is *infallible*? This is another Absurdity: for this *Pastor* must be *infallible*, or I cannot build my Faith upon his Testimony. He tells me, there is an *infallibility* in the *Church*; but how doth he Prove it? which way soever I turn my self, I fall into the former inconveniencies: for if he saith, I must believe it without

without proof, he deals with me like a Brute, and not as a Rational Creature: If he gives me *Tradition* for Argument in this case; I tell him, I know nothing of it: if he turns me over to the *Church*; I ask, *where is this Church?* If he sends me to the *Pope*; I tell him, I cannot go thither, and if I could, I'm told he is not *Infallible*: If he send me to a *Council*, I say there is none now sitting: If he send me to the *Canons* of former Councils, I shall answer, that I cannot understand 'em, and if I could have no assurance, that these *Canons* were really made by such a *Council*. If he proves that these *Canons* were not forged, but really made by a *Council*, there remains another difficulty, which I cannot get over, *viz.* that several Good Catholics maintain the *fallibility* of a *Council*.

There is then but one way left to satisfy my self concerning the *infallibility* of the *Church*; and that is, the *Testimony* of the *H. Scriptures*. But how can any man make use of that according to the *Principles* of the *Roman Church*? for I shall say, that the *Scriptures* have no Authority without the *Church*; I cannot believe the testimony of the *Scripture*, till I know it to be divine; and I cannot know it to be divine but by the testimony of the *Church*, as we are often told. The *Scripture* then hath no Authority, as to me, without the Testimony of the *Church*: and yet you would have me believe the *Infalibility* of the *Church*, upon the Testimony of the *Scripture*: you must therefore in the first place convince me that the *Church* is *infallible*, without dependance on the *Scriptures*, and then I shall believe the divinity of the *Scriptures* on the Testimony of the *Church*, and after that I may be able to believe the *infallibility* of the *Church* on the Testimonies of the *Scripture*.

If the *Church* be *infallible*, a *blind Obedience* is my Duty; to obtain this submission to the *Church* is

The absurdities of blind obedience.

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the reason of asserting her *infallibility*. I must blindly believe all that the *Church* affirms. But till then I am not obliged to credit any thing which the *Scripture* saith, or seems to say; for I am not capable to understand the meaning and sense of the *Scriptures* without the *Church*, so that until the Church hath declar'd, that Jesus Christ is the Eternal Son of God, and equal with the Father, I have leave to doubt of it. There was a time when the *Church* had not deliver'd her opinion in this point; there was then a time, when I was permitted to be an *Arrian*, *Photinian*, or *Soci-nian*. But on the other hand, whenever it shall please the *Church* to determine that the *Ark* was of a square figure, equal in length and breadth, or that *Aaron's* Sandals were with, or without latches, it will be necessary that I must believe this, or be damn'd. Can any man be unapprehensive of the absurdities of such a Doctrine, according to which, at one time we may Blaspheme God without the least danger, and at another time lie liable to Damnation for the least mistake about that which the *Church* hath decided to be the Truth? These Gentlemen tell us, *that we must believe without examination all that the Church declares*: And by the same reason the *Heathens* were obliged to believe all that their *Priests* told 'um; and the *Jews* to receive all that was taught in their *Synagogues*. No, you will say, they were false Teachers, and so not to be credited very well: But the *Pagans* and *Jews* say the same concerning my *Pastors*, that they are false Guides. And if the *Jews* and *Heathens* are bound to examin the truth of what is told them by their Guides, why are not *Christians* obliged to know and examin what is told them by the *Church*? at least they ought to examin the *Church* it self and her Authority, and then we fall into the same Difficulties which were mention'd before.

After

After all this, if a short and easy way could be found out to convince me, that *the Church is infallible*; this were not enough to quiet my mind; because I know not where to find this infallible Church. I see a multitude of differing *Seets* in the *East* and *West*, in *Europe* and *Asia*, who all say, that they are the Church; and that all other parties of *Christians* are guilty of *Schism*? The *Latins* say this of the *Greeks*, and the *Greeks* are even with'em, and say the same of the *Latins*; the *Protestants* charge it on the *Papists*, and the *Papists* on the *Protestants*. I must know which of all these is in the right, and to find out this I am plung'd into an abyſſe of difficulties; and how shall I find my way out, or extricate my self? for there is no way left but by the *Scriptures*, and that way is forbidden me, till I am assured of the *Infallibility* and Authority of the Church, without which I cannot be certain that the *Scripture* is divine. It may possibly be said, that I may believe the Divinity of the *Scriptures*, before I know in what *Seet* of *Christians* is the Church; because the *Scripture* is receiv'd by all the several *Seets*. It matters not, may it be said, which of them is the infallible Church, since they all bear testimony to the *Scripture*, and there is one among them that is infallible, viz. *the true Church*; for her, where-ever she be, the *Scripture* hath an infallible testimony.

But this remedy will serve to little or no purpose, because 'tis necessary that I should know which of these *Seets* is the true Church, before I can understand the true sense of *Scripture*, one sect interpreting it one way, and another sect in a different manner. So that I cannot be discharg'd from the obligation to inquire after the true Church among the many differing *Seets* and to search for it in some way different and independent from that of the *Scripture*.

Upon all that I have said I would make these two

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Reflections, *First*, that this pretence of *Infallibility* on the one hand, is the character of *Myſtical Babylon*, who boasts of her being alway *Queen*, and that ſhe ſhall never ſee ſorrow; on the other hand, that 'tis full of Abſurdities and Inconſiſtencies. *Secondly*, that this *Antichriſtian*, falſe, and inconſiſtent *Principle*, according to the *Church of Rome*, is the great fundamental *Principle of Chriſtianity*. I wiſh men would reaſon a little upon theſe two *Reflections* in ſome ſuch manner as this. If God hath beſtowed on the *Church* the privilege of *Infallibility*, 'tis one of the beſt and greateſt advantages that can be, 'tis the *Baſis of Chriſtianity*: now it is not plain or probable that God ſhould give for the ground of his *Religion* ſuch a principle, loaded with ſo many difficulties on the one hand, and on the other containing a pretention, which the *Scripture* ſpeaks nothing of, ſave in the mouth of the falſe Prophet, and *Antichriſt*. This pretended *Infallibility* ſhould have been as clear as a Sun upon an high Mountain to give light to all the Faithful at the greateſt diſtance. But inſtead of being ſo, 'tis an ocean of impaſſible Darkneſs. The wiſdom of God would not have ſuffer'd ſuch a Truth to be clog'd with ſo many abſurdities, which being the principal and foundation of all others, ought to have been the cleareſt, and diſcernable by the moſt Ignorant.

It muſt not be ſaid, that 'tis the fate of the *Chriſtian Articles* to ſhow great Depths and Myſteries in the difficulties which attend 'em, and produce the Articles of the *Trinity* and *Incarnation* for Examples. For we muſt carefully diſtinguiſh thoſe *Truths* which we are to believe from the *Principle* for the ſake whereof we ought to believe 'um. It is not neceſſary that the Truths we are to believe ſhould be diſintanگل'd from Difficulties; 'tis ſufficient if the Authority or Teſtimony on which we give credit to 'um be not obſcure, or at leaſt have ſufficient

sufficient light to manifest it self to a free and unprejudic'd mind. Such is the *H. Scripture*, whose Divinity and true Meaning are visible to all those whose eyes are enlighten'd by the Grace of God. Whereas this Principle of the *Infallibility* of the Church, is visible to none, but such whose eyes are shut by their own Prejudices.

CHAPTER IV.

The fourth Character of Antichristianism that is found in the Roman Church; is the manner of their dealing with the H. Scriptures, the common Rule of all Christians.

While we are on the subject of *Blasphemy*, which is the proper Character of the *Antichristian Beast*, who carries written on its Heads the Name of *Blasphemy*, and to whom is given a mouth speaking great things and *Blasphemies*, we must go on to show after what manner she treats the *H. Scriptures*. Her carriage in this respect is an exact accomplishment of what was foretold concerning her.

13 Exception.
part. 2.
chap. 5.

And she shall open her mouth in Blasphemies, even to Blaspheme against God, and his Tabernacle, and those who dwell in Heaven. This pretence of Perpetuity and Infallibility, which she bears on her forehead, is the name of *Blasphemy*, that is writ on the head of the Beast. But the manner after which she vilifies and annuls the *H. Scripture*, is in words full of *Blasphemy*.
1. *Against God*: for the *H. Ghost* who inspired those sacred Writings, is infinitely affronted and provoked by it. 2. *Against his Tabernacle*: for this *H. Scripture* is the Dwelling-place of God and his *H. Spirit*, the Ark from whence he speaks between the Cherubims, the Temple whence he gives forth his Oracles.

Revel. 17.
v. 6.

cles. 3. *And against those who dwell in Heaven*: for the Blessed Prophets and H. Apostles, who were the Organs of the H. Spirit, are greatly affronted by her treating their Writings after such a manner. This *Antichristian* proceeding of the *Papacy* against the *H. Scripture* may be reduc'd to three Articles. 1. Their Contempt and neglect of the Scripture. 2. Their Abuse and ill use of it. 3. The out-rage they commit against it by False Accusations: for *Papery* neglects and slights the word of God, and hath no esteem or value for it: They miserably abuse and wrest it: and lastly, they accuse it of many faults.

Papery endeavours to avoid any conformity to the H. Scripture.

I say then in the first place, that 'tis the true Character of *Antichrist* to take no care to comply with the Rule of *Christianity*. Every Religion hath its proper Books: the *Jews* have *Moses* and the *Prophets* for theirs; the *Mahometans* have their *Alchoran*; and the *Pagans* had their sacred Books and *Rituals*, and accounted it their duty to be exactly Conformable to 'em. If the *Jews* should rebuild a Temple, and therein practise such Customs and Ceremonies, as had no agreement at all with the *Law of Moses*, we might with justice tell 'em, you are not of the Religion that you profess, for your Worship and Doctrines have no agreement with the Religion prescribed in Your Law. If among the several sects into which the *Mahometans* are divided, there should be any that pretending to receive the *Alchoran*, should yet have nothing like it, but altogether depart from it, would it not be evident, that such a *Sect* were not of the Religion of *Mahomet*?

Ought we not to argue after the same manner against the *Papacy*? You call your selves *Christians*; let us see how you prove it: if you say true, you ought to have some conformity with the sacred Books receiv'd by all *Christians*. But if there be no kind of
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Conformity and Agreement between your Doctrines, your Worship, your Religion, and that of J. Christ you are certainly *Christians* only in name, but in Truth and reality are *Antichristian*. Now I dare assert, that there is no kind of Conformity between *Popery* and the *Laws* of J. Christ: which to me is an undoubted Character of *Antichristianism*.

Paganism, 'tis true, hath no agreement with the Rule of Christians, and the Law of Christ; but it doth not pretend to have any, and therefore cannot be charged with *Antichristianism*. But for *men* to call themselves *Christians*, and yet neglect the *Laws* of Christ, and have no agreement with the Christian Rule, this is to be *Antichristian*. For the *Antichristian Church* is a false Church, an Harlot, who pretends to be the Spouse of Christ, who saith, *I am no Widow, and shall never see sorrow*. Therefore to confirm this Character, there needs nothing more than to prove, that *Popery* hath no agreement with the H. Scriptures.

To prove that their *Religion* is conformable to the common *Rule* of all Christians, let them not instance in the Unity of one God, the adorable Trinity of Persons in the Godhead, the Incarnation of the second person in our nature, who is call'd J. Christ: His death, which was the Ransom and Redemption of mankind: his Resurrection, which hath ascertain'd ours: his Ascension, which hath open'd Heaven and made way for our admission: his sitting at the Right hand of his Father, who hath constituted him Lord and King of the Church and of the World: his Intercession, which procures for Believers all the good that is necessary to their Eternal Blessedness: the Efficacy of the Redeemer's blood with respect to men: The Life Everlasting, the Resurrection of the dead, and the last Judgment. Let them not, I say, instance in any of *these* to prove the agreement of their *Religion*

In the Roman Religion, Popery must be distinguished from Christianity.

with the *H. Scripture*, for 'tis not to the purpose. All that is *Christianity*, and not *Popery*; 'tis my Religion as well as theirs. We know very well that *Christianity* hath continued in the *Papacy*; but we know likewise that *Paganism* hath been built upon it in the *Church of Rome*; and this is that which makes it truly *Antichristian*. *Popery* is that which constitutes a particular Sect, and distinguisheth it from all others; and this we assert hath no kind of Conformity to the Law of J. Christ.

The Sacrifice
of the Mass
hath no
Foundation
in Scripture.

Let us instance in the *Sacrifice of the Mass*, a point of very great importance, if in any Religion there be any such, because it concerns the sacrifice of a God unto God, thereby to obtain Eternal Life, the remission of sins, and all the blessings of Heaven and Earth for mankind. Because it treats of establishing a new Priesthood, and new Priests, and such as in the act of sacrificing are superior to their own God, who is but a meer victim. Now in making this Sacrifice, I assert, that they have altogether neglected and slighted the *H. Scripture*; and had no regard at all to the revelation and Law of J. Christ. After the establishment of this *Sacrifice*, it was thought fit to search the *Scripture* for arguments to prove it; but antecedent to such an establishment this was not thought of, inso-much that the passages brought to prove the Sacrifice of the *Mass* seem to be collected and produc'd for no other end, than to expose the *Christian Religion* to the scoffs of the Profane, and the raillery of Infidels.

Genes. 14.
1 Sam. 2. 34.

Chap 9. 1.

From the *old Testament* these words in the book of *Genesis* are quoted, that *Nielchisedeck* brought forth or offer'd unto Abraham, bread and wine: those words of God to Eli, *I will raise me up a Faithfull Priest, who shall do according to that which is in my mind, and in my heart.* And that which the wise man saith in the book of *Proverbs*, *Wisdom hath built her an house*, &c.

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Chap. 4. Accomplishment of the Prophecies. 39

she hath furnished her Table, and the words of the Prophet *Malachy*, In every place Incense shall be offered unto my name, and a pure offering: From the new Testament are alledged the words of our Lord to his Apostles, Do this in Remembrance of me. And these of our Lord to the Samaritan, Woman, Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father; but they that worship him, shall worship him in Spirit and Truth. And those words of *S. Luke* 13 *Acts*. And as they ministered to the Lord: and those of *S. Paul* to the Corinthians, You cannot drink the Cup of the Lord, and the Cup of Devils; you cannot partake of the Table of the Lord and the Table of Devils: and in another place, we have an *Altar*, whereof they could not partake, who served at the Tabernacle.

One would wonder how these Texts should be produced as Proofs in this case. Where is the Victim? where is the Priest? where are the Ceremonies, the Consecration, Elevation, Adoration, and Oblation of the Sacrifice? where are the Introitus, the Gradual, the Canon, the Offertory, used by the *Romanists*? If the *Jews* to maintain their worship, their Sacrifices, and the different orders of their Ministers who served at their Altars, their High Priest, their Feasts, their Pascal Lamb, their Continual Sacrifice Morning and Evening, their Scape-Goat, their Ark, their Mercy-seat, their Cherubims, their Distinction of Meats, their Circumcision: if I say, to justify these things the *Jews* had produced such Texts of Scripture, and said, these contain the Proofs of our Religion, this is our Authority for it, I am confident they would have past for Mad-men; and if the World were once cured of their Prejudices, they would say as much concerning the *Papists*. This is one great point wherein *Popery* is not solicitous to keep any agreement with the *Scripture*,

There is no
Scripture E-
vidence for
the Pope.

ture, the common Rule of all *Christians*.

There is another Instance no less notorious than the former. After the *Sacrifice* it naturally followes that we consider the *Priest*; now *Popery* hath an *High Priest*, an *Head* of the Universal Church, a *Vicar* of *J.* Christ, a *Lieutenant* of God on Earth: This is the binding stone of the Arch, 'tis the Center of the Union; So capital an Affair, that there is no salvation without adhering to this *High Priest*: and must we be put off to *Tradition* for the proof of such an Article as this? what Title is there in the scripture to this great Office? what Call to such a Charge? This is alledged, *Thou art Peter, and on this Rock will I build my Church: and what thou hast bound on earth shall be bound in Heaven: feed my sheep: I have prayed for thee that thy faith fail not.*

All this is spoken by our L^d. to the Apostle *Peter*, and this is the establishment of the office and Employment of High Priest, which the *Pope* claims as his peculiar.

I would that a meer *Turk*, who is not prepossess'd with the sentiments of a particular sect, might be our judge in this case. Let him look upon the Infallible man at *Rome*, with his *Triple Crown* on his head, who pretends to be the Judge, the King, the Spiritual Sovereign of all *Christians*, even of Kings themselves: and examin those passages cited out of our Law in favour of his Pretensions.

'Tis manifest that this *Turk* would believe you mockt him. Where is there any thing here, would he say, of the *City* of *Rome*, where are the *Cardinals*, where is there any appointment of this Sovereign Tribunal, to which all the World must appeal? If those words bestow any special priviledge upon *S. Peter*, is it said he must have a *Successor* in those Prerogatives? and if he was to have a Successor, is there any one
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syllable, that should make us imagine, that this Successor must have his Seat at *Rome*? 'Tis certain, they may say, that *S. Peter* was at *Rome*, that He did there exercise his Sovereign Authority over the *Church*, and by consequence that the *Bishops* of *Rome* are his *Successors*. By what arguments is that proved to be certain, will the *Turk* reply? By *Tradition*, must the *Papist* answer. Common sense will advise the *Turk* to rejoyn, we have lost the Subject, and mistake the Case; the Question was concerning an agreement with your *Written Law*, and you carry me off to *Unwritten Tradition* to prove your Title. 'Tis quite another *Question*, wherein I perceive you are not of one mind, viz. whether the points of your *Religion* must be decided by *Tradition*. But be that determined how it will, you must needs acknowledge upon the matter of fact, that there is nothing in your *Written Law* to prove it.

The Object of *Worship*, and religious *Adoration* is a matter of the highest moment in *Religion*, if any thing can be so: and I am bold to affirm, that any man must have lost Common sense, and be delivered over to a reprobate mind, who can say that this Article must be tried by *Tradition*, and not by *Scripture*. If then *Popery* would manifest it self to be *Christianity*, they must show that the objects of their Worship are to be found in the *H. Scripture*, and can be proved from thence. They adore God the Father, Son, and *H. Ghost*, but that is not *Popery*, but *Christianity*: This doth not distinguish *Papists* from other *Christians* in the point of Adoration: But the *Sacrament* of the Altar, the *H. Virgin*, *Saints*, and *Angels*, *Images*, and *Relicks*, which they worship, and invoke, and bow themselves before; this is that which they ought to justify from the *H. Scriptures*.

The Invocation of Saints, and the Adoration of Images and Relicks, &c. not proved by Scripture.

Now how can any have the impudence to assert,

that the Worship of these is to be found in the Scripture? to prove that the *Sacrament* of the Eucharist, or *Christ* in the Sacrament, ought to be worshipt, they produce neither precept, nor Example, but those words, *This is my Body*, which they think proves all; but indeed nothing. 'Tis Enough, they say, that we know the Body of Christ is there, it will follow clearly that we must adore it. If it were enough to declare the subject to teach us what Honour we ought to pay to it, why did not the Father content himself to say of J. Christ, *This is my Son*? why did he add, *and let all the Angels of God worship him; kiss the Son, and pay him Homage*. Those Appearances of Bread, that to us seem to be Creatures in the Sacrament, and in reallity are so, do forbid us to adore a Subject, wherein a Creature is so sensible: that Stumbling-block at least should have been removed by an expresse Command, saying, *worship this*, as by an expresse command it is said, *Eat ye all of it*.

The Religious Invocation of the *Virgin*, and of the *Saints* takes up more room in the *Popish* worship than the Invocation of the true God. There are an hundred *Chappells* which bear the names of *Saints* to one that is consecrated unto God. Where-ever we go, we see nothing but Devotions and Altars to the *B. Virgin* and the *Saints*; *Pilgrimages* are undertaken to serve and invoke'em; *Miracles* are expected from them; great Deliverances wrought by their means; and Thanks-givings accordingly return'd to'em. Their *Churches* resound with *Letanies*, and *Ora pro nobis's*, much more than with *Hallelujah's*. In every prayer to God the *Saints* must make a part; for they add the *Merits* and Intercessions of the *Saints*, and pray to God to have regard to'em, and for their sakes to show *Mercy*: the *Images* of these *Saints* are expos'd to the Adoration of the *People*, in their *Churches*, and even upon

upon their *Altars*: yea, 'tis not enough to have them in their Temples, but they are plac'd in the Streets, and and in the most publick places. There they worship 'em, kneel before 'em, and carry 'em in Triumph, offer Incense to 'em, and pay them all sort of divine honour. Should an *Heathen* or an *Indian* be told, that there is not one word to this purpose in the *Law of Christians*, they could not believe it, and would reckon it prodigious and unaccountable. This is nevertheless true: and to manifest that it is so, we need but look over the Proofs brought from Scripture, by the *Papists*, to support this Idolatrous Worship. For Example, *David* saith, *Let us kneel before the Lord, and worship before his Foot-stool*: *Abraham* and *Lot* bowed down before the *Angels*, who appeared to 'em in the form of Men, and they took them to be such: The false Prophet *Balaam* kneel'd down before the Angel: That reprobate Prince *Saul* bowed himself down before the appearance or shadow of *Samuel*, call'd up by the *Witch of Endor*: and *Ahab* at the feet of *Elijah*: *Nebuchadnezzar* King of Babylon at the feet of *Daniel*: *Jacob* in blessing the Children of *Joseph* said, *The Angel, who hath preserv'd me from all Evil bless the Lads*. *Eliphaz* saith unto *Job*, *Is there any that can answer thee? and to which of the Saints upon Earth wilt thou turn thy self?* *Moses* saith, *Remember Abraham, Isaac and Jacob*. And *Daniel* prays for the continuance of Mercy to *Israel*, *because of Abraham whom he loved*. These are the proofs for the *Invocation of Saints*; and such as these, that they kneel'd before the *Ark*, upon which were the two *Cherubims*: that they kneel'd before the *Serpent of Brass*: that God said to *Moses*, *The place where thou standest is holy Ground*: *S. Paul* writing to *Timothy*, saith, the Scripture is holy, thou hast learnt the Holy Scriptures. Moreover he saith, that the first day of the week is holy,

ther-

Beilarmine.
lib. 1. cap.
13. de Ec-
clesiast. triumph.

therefore *Images* are holy, and we may kneel before them.

These are the Texts which are brought to prove the Invocation of *Saints* and the worship of *Images*. Doth not this very much resemble that worship of the *Virgin*, wherein she is called the *Redeemer of Mankind*, the *Queen of Heaven*, the *Gate of Paradise*, the *Morning-star*, the *Goddeſs of Chriſtians*, and the *Salvation of the Living and the dead*: wherein she is prayed to, to give Grace, to grant Pardon, to Bind and Loofe, to Save, to Heal, to Protect, to Deliver from Death, from Hell, and the power of the Devil: wherein they build Temples to the honour of *Saints*, consecrate Altars to 'em, and sacrifice the body of J. Chriſt to their Honour: place their *Images* upon Altars, offer incenſe to 'em, worship them, and expect Miracles from them, and render them all ſort of Homage and Adoration. Is it not a ſtrange and horrible blindneſs, that ſhould make men call this a Proof of ſuch Worſhip? Is it not rather to proclaim, that they deſpise the *H. Scripture*, and care not for any conformity to it?

It would be too large to inſtance in all the Doctrines and Worſhip of the *Roman Church*, and ſhew that they have no agreement with the *Scripture*: let any man but conſider the Texts they bring for the proof of their fable of *Purgatory*, Worſhip in an *Unknown Tongue*, *Pilgrimages*, and a thouſand other things. There is nothing evident, if this be not, *viz.* that *Popery* hath no agreement at all with the *H. Scripture*. But that this may be more apparent, and manifeſt to all the World, let me make theſe two Reflections, and let the Reader therein follow me.

Christianity
and Popery
conſider'd in
the groſs, are
directly con-
tradictory.

First, By a Compariſon of the *whole Scripture*, and all that we find there, with the whole body of *Popery*; by thus comparing it in the groſs, we ſhall ſee on the one hand the pompous ſhow of the *Roman*

Reli-

Religion; her *High Priest* seated on a stately Throne, with his three Crowns, calling himself the Supreme Judge of the Church, a *Vice-God*, the *Leutenant* of J. Christ, the *King of Kings*; Magnificent *Temples*, *Altars*, *Images*, and *Worshippers*, who bow down before Wood and Stone: *Altars* on which men offer Sacrifice, with all the Equipage of those Religions which do most abound in Ceremonies: *Priests*, who are clothed in Mystical Habits, who perform a thousand Actions that favour of Pride, and are said to be full of Mysteries: *Spiritual Judges*, sitting in Chairs of Confession, with Penitents at their feet, repeating all their Crimes, and craving Absolution. A *Worship*, wherein creatures are joyn'd in the Praises of the Creator, over which especially they have drawn the vail of an unknown Language, that the People and Fools may admire the more what they do not understand: *Processions*, wherein they carry either the *Sacrament* of the Altar, or *Reliques*, where several fraternities march in State and great Pomp, where we see all the world bow down to the Earth, and kiss the Dust, in honour of the Ashes of some one deceased, or of a *Rag*, which they call the Girdle or Shift of the *Virgin*, or her *Slipper*.

On the other hand, let us cast our eyes upon the *New Testament*, and observe the Simplicity of worship, which is enjoyn'd there; viz. *Prayers*, that are the most plain, and unadorned, which have God alone for their Object; The breaking a little piece of *Bread*, in Honour, and for the Remembrance, of the Passion of our Lord Jesus Christ; The sprinkling a little *Water* upon an *Infant*, who is to be admitted into the society of *Christians*; The publishing of the *Mysteries* of the Gospel with the greatest plainness, and in such a manner as may be profitable to all. If any seeeth something else, besides
this,

this, in the *New Testament*, he will do us a kindness to tell us of it. And if this doth in the least resemble the magnificent and pompous Worship of *Popery*, he will oblige us, by letting us know it. We ought not therefore, only to compare the particular *Doctrines* and *Services* of *Popery*, with particular passages of *Scripture*; but 'tis useful, to make this Comparison between the whole body and mass of *Popery*, and the whole body of true *Christianity*. For these objects, placed one against another, make the deeper impression, and more sensibly discover the prodigious difference between *Popery* and the Common Rule of *Christians*.

The Papacy
is always on
the defensive
against the
Scriptures.

The *second* Reflection, which I would have made upon this subject, respects the manner, how the Church of Rome defends herself, against the Accusation, which we have now brought against her. We accuse her for want of conformity in any measure unto that Rule which is common to us both. The natural Method of justifying herself, would be to take this sacred Rule and apply it to her Religion, to evidence their Agreement. Indeed the Papacy pretends a willingness to try this Method. But it makes itself ridiculous in a most palpable manner, when it attempts to find its *Doctrines* and *Services* in the *Scriptures*, as we have even now proved. Accordingly it stayeth not here; its strength lyes in weakning all those Testimonies of the Holy Writings, by which we overthrow its *Superstitions*, *Idolatries*, and *Errors*. You alwayes find it on its guard, always on the defensive against the *Scripture*, alwayes wrestling, alwayes winding, alwayes fighting in retreat, always entrenching it self in a bulwark which is called *Tradition*. If you object against it the expresse Law, which forbids the making of *Images*, and bowing down to them; it distinguisheth between an *Idol*, and an *Image*; between the Images of false Gods, and those of *Saints*. If you attaque it, with
the

the often repeated Commandment, of serving none besides God, it saves it self in the mists which come forth from the pits of *Superstition* and *Barbarity*, I mean the distinctions of *Doulia*, *Latria*, and *Hyperdoulia*. If you charge it with the impudent wickedness, of robbing the Laity of the use of the *Cup*, against the exprefs Command, *Drink ye all of it*; it retreats to the monstrous terms of *Transubstantiation* and *Concomitance*. If you produce exprefs passages of *Scripture*, which say, that Jesus Christ was sacrificed, and dyed *but once*; it distinguisheth between the *Unbloody*, and the *Bloody Sacrifice*. If you prove, that Christ hath fully satisfied for our sins; it distinguisheth between *Eternal*, and *Temporal Punishments*. If you undenyably make it out, by *Scripture*, that there is but *one Head of the Church*; they run to a distinction between a *Ministerial* and *Principal Head*. If you show them that the *forbidding to marry*, and *commanding to abstain from meats*, are characters of the *Doctrines of Devils*, according to *S. Paul*; they distinguish between an *Abstinence* which proceeds from aversion, out of an Opinion that some Meats are unclean; and an *Abstinence*, out of a mere design to mortify ones self. If you bring them plain Texts, which say in exprefs terms, that *divine Worship is not to be performed in an Unknown Tongue*; they wrest them, by saying, that we must distinguish between *Holy*, and *Profane Languages*. In a word, go quite thro *Papery*, observe its combats, you will see it every where defending itself, by distinguishing and warding off the Rule of *Christianity*, which attakes it. If ever there was a Character of *Antichristianism* this is one: *Antichristian*, and *Antiscriptural*, have a very great agreement. There is no *Sect*, which deserves the *second Title*, more than the *Papacy*, therefore it is the *former*. If the *Papacy* only had the misfortune, of

not

not finding Supports in the *Scriptures*, and that we could find nothing in them, to bring against it; we should stand almost on equal terms with it, and ought to seek some other Judge: But the *Roman Religion* finds nothing in the *Scriptures* to support itself; nay, it finds a thousand things to ruin and destroy it. This is the reason, why it treats the *Scriptures* as an Enemy, whose Assaults it every where meets, and every where feels its blows.

But, 'twill be objected, Are we not obliged, to answer the *Hereticks*, who abuse the Holy *Scriptures* against the Truth? Must we not, on such occasions, distinguish and explain the Rule? To this I reply, that we are obliged to answer. But we are not constrain'd to be always on the *defensive*. For one Blow given by *Hereticks*, which we are obliged to ward off; they are obliged to ward off a hundred. But *Popery*, is not able to strike one considerable Blow; it is ever on the defensive. Again, when we defend ourselves, either against *Popery*, or other *Heresies*, we do it with *Scripture* it self. This Rule of *Christians*, which furnisheth us with Weapons against *Heresy*, does also furnish us with a *Shield*, against the Weapons used by *Heresy*. Whereas *Popery* seeks its *defensive Arms*, in Distinctions, forged in the Countrey of *Tradition*, and in the region of *Darkness*.

The *Papists* will not omit here, to bring against us, their express Text, *This is my body*, and will tell us, that, at least in this Poynt, we must be on the defensive. But I answer; that supposing, in this poynt, they should have the Text on their side; yet a single passage bears no proportion to a hundred. Again, I reply, that this text is far from expressly asserting *Transubstantiation*; at the most, it can only favour a *real Presence*; but determines not the manner, how the *bread* is the *Body* of Christ. Who
denyes

denyes that the bread is the body of Jesus Christ? Don't we grant it, with all Christians? But is there the least hint in these words, that it becomes so; rather by way of *Transubstantiation*, than by way of *Consubstantiation*, or *Impanation*, or *Mystical* and *Spiritual Communication*?

Lastly, I wish a *third* Reflection may be added to the two former; and that the new Method of the Gentlemen *Reconcilers*, as the Bishop of *Meaux*, and *Dr. le Fevre*, should be attentively considered. This Method consists not, in shewing the Conformity of *Papery*, unto the common Rule of *Christians*; but in excusing, palliating, and disguising the Doctrines and services of the *Church of Rome*. The ordinary Method used by the old true *Papery*, was to put the Rule on the rack, to make it agree with its doctrines; but the design of this new *Papery*, is to rack its doctrines, to make them agree with the Rule.

The modern Methods used by the French Converters, prove that their doctrines are not conformable to Scripture.

Both these Methods do equally discover, that which we are now proving; *viz.* that *Papery* hath no conformity with the Rule of *Christians*. If *Papery* did agree with this Rule, why is the Text so rack'd? on the other hand, if the Rule accords with *its* doctrines; why must they strain, pare, maim, and alter them, to make them agree with the Rule?

CHAPTER V.

A continuation of the fourth character of Antichristianism, which is found in the Papacy; the profane abusing of the sacred Scriptures, that it is guilty of.

WE have seen the first sort of injuries, that the *Papacy* offers to the *Scriptures*; *viz.* that it hath discarded them, and is not at all concern'd, to be

conformable to them. I am bold to say, that in this, we begin to perceive a *Character* of Antichristianism: But it will much more evidently be discern'd, in the two other kinds of injuries, which the *Papacy* offers to the common Law of Christianity. The *first* of these two last kinds of injuries, is *the Abusing of them*. There is none, who doth not account it a mark of Reprobation, in *Judaism*; the horrid abusing of the holy *Scriptures*, which this Religion is guilty of at this day. By the engins of the *Cabbala*, they draw out of *them* their most impure dreams and fancies. The insolent manner, in which the *Socinians* abuse and wrest the passages of the *New Testament*, is not less a mark of Reprobation, in this *Sect*; than 'tis one in *Judaism*, that they abuse those of the *Old Testament*. All *Antichristian Sects* agree in this, that they abuse and wrest the *Scriptures*. And if we make it evident, that no *Sect* is so guilty in this matter, as the *Papacy*; in my judgment, there is just ground to conclude, that it is *Antichristianism* in the utmost degree.

Abusing of
the Holy
Scriptures in
rascality.

I should not do it any great wrong, if I should charge it, with the horrid profanations of the Holy *Scriptures*, made by those, who employ passages out of them, in their *jests* and impious *Satyr*s. I know very well, that in this Age, there are *Libertins* of all *Sects*, who make sport for others, by these *Impieties*. But 'tis as true, that this wicked Practice oweth its Original to *Popery*. 'Twas the Ignorance and laziness of the *Monks*, that gave it birth at first; afterward the *Libertines* of *Rome* and *Italy* brought it to perfection. This Cursed language, is the ordinary talk of *Pasquin*, and *Marforio* at *Rome*; I have related divers Instances in my *Legal Exceptions*. But I intend not to speak of this *abusing* of the *Scriptures*, or to make it a *Character* of Antichristianism; 'tis *that*, which

Prejud.
part 2. cap.
9, 10, 11.

is

Chap. 4. Accomplishment of the Prophecies.

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is found in their Doctors, and grave Authors.

We may place in the Beginning of their Abuses of Scripture, there *falsifying*, or *corrupting* of it. 'Tis an intolerable boldness, and a detestable contempt of a *Rule*, to *corrupt* and *falsify* it, in order to make it favourable to our *allings*, and draw it into our party. But this field of *Corrupting*, is so vast, that I dare not enter into it, for fear I should not get out again. 'Tis in vain to chastise these Gentlemen for these faults, they still repeat them again. They not only plead for the old Corruptings of *Scripture*, but they make new ones. Particularly in this Age, they have combined by a false version to falsify that famous passage in the 13th. of *Acts*, v. 2. where *S. Luke* hath the expression of *mimstring unto the Lord*, which *Veron* translates, *they said Masse to the Lord*; and the Translators of *Pore Royal*, *they offer'd sacrifice to the Lord*, which is as bad as the other.

The Papacy
delights to
falsify the
Scriptures.

Therefore passing by this head of Falsifications I shall insist upon the ridiculous, and *abusive applications* of Scripture, which the *Papists* make, to prove certain of their Doctrines. For example, to prove that departed Saints know our necessities, and may be invoked, a Doctor cites these words as from *S. John*, *Every thing that was made, was life in him*; whereas no such words are to be found; for the Evangelist only saith, *without him was not any thing made, that was made*. But if the Text did speak as he pretends, every one perceives, how much it is to the purpose, to prove *Invocation of Saints*. To prove, that Saints are our Mediators, they cite these words of the 7 chap. of the *Epistle to the Hebrews*, *he is able to save to the uttermost all that come to God by him*. Is not this a rare proof? If any passage destroys the Mediation of saints, 'tis this.

If there be a bad *Translation*, and any passage ill

Gen. 3. 15.

rendred in a *Greek*, or *Latin* Version, the *Papists* are sure to make use of them; we may say, these are for their tooth. Thus, they make use of that false version of the Text, where God saith, *and it shall bruise thy heel*; which the *Vulgar Latine* renders: *and she shall bruise thy heel*; which the *Papists* apply to the *Virgin*, in order to make her the *Redeemer* of mankind, and the object of *adoration*. *S. Paul* in the 11. *Ch.* of the *Epistle* to the *Hebrews*, saith that, *Jacob worshipt, leaning upon the top of his staff*; i. e. he lean'd upon his staff, to bear him up, whiles he worshipt; the *Vulgar Latin* hath corrupted this passage, by translating, *adoravit fastigium virga*, he worshipt the top of his staff; a mistake as palpable, as 'tis gross; and yet the *Papists*, receive and defend it, as very proper, to justify the worship of *Images*: For you need only suppose that his staff had an Image on its head.

How the Canonists abuse the Scriptures.

If we would see, these Abuses, and ridiculous applications of Scripture, in their deformity, we must read the *Canonists*; Authors, who have a great, yea a sovereign Authority at *Rome*. You will find these men, proving the twofold power of the *Pope*, from the two Swords, which the *Apostles* had, when Christ was seized by *Judas*. *Jesus* sayd, *It is enough*; he did not say, *'Tis too much*; therefore the *spiritual* and *temporal* power, belong to the *Pope*. *Moses* relating the History of the Creation, saith, *In the beginning God created, &c. in principio*, and not *in principis*, in the beginnings: therefore the *Pope* is the only Prince, the only Sovereign of the *Universal Church*: you are a *Manichee* if you understand it otherwise. *Christ* saith to *Peter*, *Feed my sheep*, in general; and not such and such sheep, in particular; therefore the *Pope* is the *Universal Pastor* of the Church. *S. Paul* saith, *the powers are ordained of God*; i. e. that all *Kings* are the *Popes* vassals. *Moses* tells us, that *God made two great Lights*, the *Sun* and the

the *Moon*; the *Church* is the *Moon*, therefore the *Pope* is the *Sun*; the Guide, and Light of the Church. Christ saith to Peter, *put up thy sword into its sheath*; therefore the *Pope* is to manage the sword, and take away *Crowns* from Kings, as he pleaseth. God saith to the Prophet, *I have set thee over the Kingdoms, to root out and to plant*; this is another exprefs text, to prove that the *Pope* may dethrone Monarchs, and make new Sovereigns. S. Paul writes to the *Corinthians*, *he that is spiritual judgeth all things, yet he himself is judged of no man*: therefore the *Pope* may condemn, and judge whom he pleaseth: but as for him tho he is a Sorcerer, Sodomite, a Pagan, he ought to be let alone, and left to the judgment of God. Christ said concerning himself, *all power is given me, in heaven and earth*; therefore the *Pope* may challenge this as Christs Vicar. * We did honestly believe, that this passage, respected Christ, and none besides; but thanks to the *Canonists*, we now unsterstand, that the *Pope must be worship'd*, and that all Kings must kiss his *Pantofle*, this Text saith so. *He hath put all things under his feet; The Kings of Tarsis shall bring him presents, i. e. the whole world*; ought to pay homage to the *Pope*.

* All the Kings of the earth shall worship him.

Their Mysticall Authors, (who have written whole books, for this very end, to explain the mystical significations of the Ceremonies of the *Church*, and of the habits of the *Priests*) come not behind the *Canonists*, in impertinent applications of Scripture. The Priest puts a hood on his Head, which is call'd the *Amict*; the reason given is because S. Paul said, take *The Helmet of Salvation*. He wears a linnen *Surplice*, which is call'd an *Albe*; the reason is, because 'tis written, *let thy Garments be White*. This *Surplice* must be embroider'd, about the edges, because 'tis written, *the Queen shall be brought in raiment of Needlework*. They who are pleased with such stuff, may find,

Scriptures abused by the Mysticall Authors.

many other Instances, in our *Exceptions*. I will add no more of this kind, because they are merely trifling: But will proceed to their *Blasphemies*. Thus we ought to call those impious and profane applications, which the cursed votaries of the *Roman Church*, make unto the *Saints*, of that which belongs only to God, and his Eternal son.

Blasphemous
applications
of the Scrip-
tures.

Beside those blasphemous and cursed Applications which are every where scatter'd in their Writings; the lying Spirit, hath taken care, to compile a whole body of them, in two *Books*, the one is call'd, *The Ladies Psalter*, composed by *Bonaventure*; the other, the *Bible of Mary*, by *Albertus Magnus*. In these two Books you will find, all the great, and glorious things, which the *Scriptures* speak to the Creators Glory; applyed to the Glory of the Creature. 'Tis not the glory of God, which the Heavens declare, 'tis that of the *Virgin*; *The Heavens declare your Glory, O Virgin*. The 27 *Psal.* celebrates God, as the *Light* of Believers; but 'tis no longer He, the *Virgin* hath his room; *O our Lady* (say they to her) *my Illumination comes from your face*. The 31 *Psal.* maketh God the object of the Soul's Confidence; but they address those excellent words unto the *Virgin*, and say to her; *Mother of God, I have trusted in you. I shall not be confounded forever; take my Soul into your Favour and Mercy; I commit my Soul, into your hands, O incomparable Virgin*. Nothing is more peculiar to God, than the exercise of *Mercy*, which the *Psalmist* implores in the 51 *Pf.* *Have mercy upon me, O God, &c.* The *Papists* pull God out of the Throne of grace, and teach their Penitents to say, *Have mercy upon me O our Lady, who art call'd the Mother of Mercy; and according to the bowels of your Compassions, purge me from mine Iniquities, pour out your Grace upon me, and take not your ordinary Clemency away from me: For I will confess my Sins before you;*

you; I will accuse my self of my own faults. The *Psalms* of *David* are peculiarly consecrated to the Glory of God, this is the reason why the *Psalmist*, every where sings the praises of God, and celebrates his Greatness; but all this is applyed to *Mary*. For instance, that excellent 103 *Psalms*; which begins, *Bless the Lord O my Soul*; is thus changed *My soul bless the Mother of Jesus Christ*, and all that is within me glorify her Holy Name: Forget not Her Benefits, Her Favours, and Her Consolations: by Her Grace, sins are forgiven; by Her Mercy, Diseases are healed. There is the same strain from the beginning to the end of the *Psalter*.

The *Bible* of *Mary*, is written on the very same design. Whereas the true disciples of *J. Christ*, find him every where in the *Old Testament*, (not only in the Predictions, and Types, but even in such passages, where few would have sought him;) This *Bible* of *Mary* finds the *B. Virgin* every where in the *Old Testament*, agreeably to its design, which is, (as the Author tells us) to apply unto the most Holy *Virgin Mary*, the Mother of God, almost every thing, which is in the *H. Bible*. In prosecuting this design, the *Virgin Mary* must be found in the first word of the *Bible*. By the *Heavens*, which God created in the beginning, we must understand, the *Empyrean Heavens*, i. e. the Lady of the World, the *V. Mary*. When God said, *Let there be Light*; the meaning is, *Let Mary be begotten and born*. Every thing that is Great, and Singular in the *Ancient History*, is *Mary*. She is the *Altar*, which *Noah* built to God, after the Deluge: the *Holocaust*, in which God will smell a sweet savour, is the Prayers of the same *Virgin*: the *Virgin* is the Bow in the heavens, of which 'tis said, when I bring a cloud over the Earth, the bow shall be seen. She is the mystical Ladder, which *Jacob* saw in a Dream; for by her, the Son of God descends to us.

and by her, we ascend to him; she is the Gate, thro which we enter into the Kingdom of God: 'twas of the Virgin, that Jacob spoke, when he said, how dreadful is this place, 'tis the House of God, the Gate of Heaven. The Jewish Tabernacle, and all its parts, did respect the Virgin. She is the Ark of the Covenant, that is gone into Heaven before us to prepare us a place there. She is the Mercy-seat of pure Gold, because she was sanctified above others, in her Mothers womb. She is also the Altar of Burnt-offerings; because she is the Reconciler, and hath taken this Office at her going into Heaven. We may judge of the whole piece, by these small shreds.

A thousand, and a thousand Copies, have been taken from these two famous Originals; the antient Preachers of the Roman Church, adorned their discourses with these excellent flowers. For example in Solomons Song, they found a large field for these profane applications. There the H. Spirit, in a mysterious manner, sets forth, the Wonders of the Union between J. Christ, and his Church, by the Emblems, of a Bridegroom, and a Spouse, These profane wretches apply all this to the Virgin, as if the Mysteries of our Redemption, and Union with J. Christ, were verifed, and fulfill'd in her. And to give greater authority, to all these shameless applications, they were brought even into the Hymnes of the Roman Church. In them they say to the Virgin, *Tu quæ furentem Leviathan, serpentem, tortuosumque, &c. Thou bruistest under thy feet the furious Leviathan, and the crooked Serpent:* an Elogy which the Oracle in Genesis gives to the Blessed Seed, i. e. to J. Christ. Another hymn speaks thus to her, *Scala Jacob, ora pro nobis; Jacobs Ladder, pray for us.* Nor is less done to the other Saints; every one of'em, hath his proper Votaries; especially the mo-

derm Saints, are much more feasted and carell'd than the old. The book of the *Conformities between S. Francis, and J. Christ*, is full of these Abominations. That Author will have, that God had his eye on *S. Francis*, when he Created the first man. For to him, those words ought to be applyed, *Let us make man in our Image after our Likeness, and let them have dominion over the Fish of the Sea and over the Fowl, &c.*

There are none, who have been so extravagant in abusing the *H. Scripture*, as the *Preachers* of the *Papacy*. For they have adopted all these profanations, and over and above, have peculiar ones of their own. 'Twas their profession, to make the Scripture ridiculous, and absurd, by impertinent Expositions, by expressions fit for the *Stage*, and by the language of a *Farce*, which they still used in all their discourses. If any should dare to deny this, we have at this day enough to convince the incredulous, in the Sermons of *Menos*, of *Maillard*, of *Barelette*, from which we have made considerable citations; and the consulting them, will be useful to let us see the Character of *Popery*. Tho their *Preachers* are not so sottishly extravagant in this age, yet 'tis certain, that the same Character is to be discern'd in those who are newly come out of the *Convent*, and have not convers'd with the world.

V. Exceptions.

The Writers of *Controversy*, ought to be much more exact, and circumspect, in the using of the *H. Scripture*. *Preachers*, and those who write Books of Devotion, have some Priviledge in this matter, and may take some liberty in their Applications of Scripture; provided, that these applications are sutable to bring the soul unto God. But when we alledge *Scripture*, as an evidence, to decide a Controversy, we must keep close to the true Intent of the *H. Spirit*; Nevertheless, one would pity, and blush for the Controversial writers

Scripture abused, by Controversial writers.

ters of the Church of Rome, who boldly abuse and wrest the Scripture, to prove their Doctrines. We have ground already to say, that all the proofs, she brings from Scripture, are real Abuses of it. And what we have discoursed above, to prove that the Papacy is not in the least solicitous to have a conformity to the Rule of Christians, might be repeated here: But besides those abuses, which the Papists are forced to employ (otherwise they must in plain terms grant that the Scripture is not their Friend, besides those, I say, we may find others, which they could have spared.

Are not the words of Christ to S. Peter, *Thrust out a little from the land, and Lanch out into the deep*, an excellent proof, that S. Peter was first to erect his Episcopal Seat at Antioch, and afterward to erect the Popes See, and the Sovereign Tribunal of the Church in the City of Rome? *The Lord shall send the Rod of thy strength out of Zion; rule thou in the midst of thy enemies.* Behold an express Text to prove the same thing, viz. that Rome is to be the Metropolis of the Church, the Queen of the world. Christ saith to Peter, *Follow thou me, i. e.* Go and place thy Seat, and that of my Kingdom at Rome. *Behold I lay in Sion for a foundation a tryed Stone, a pretious Corner Stone, i. e.* I will establish the Pope, to be the Lieutenant of God, and the Vicar of Jesus Christ on earth. *There is one Lord, i. e.* The Pope is the only Sovereign of the world. *Where two or three are gathered together in my name, there I will be in the midst of them, i. e.* The Pope alone hath Authority to call general Councils. *Let a man, so account of us, as stewards of the mysteries of God; i. e.* There is a Treasure of Indulgences in the Popes keeping, which he may dispense, as he pleaseth. *Verily I say unto you, this generation, shall not pass away, till all these things be fulfilled:* This signifieth, that there shall be a constant succession of Bishops in the Roman Church.

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Chap. 5. Accomplishment of the Prophecies.

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Loose him, and let him go, did Christ say concerning *LAZARUS*: And this denotes, that the Church hath a Sovereign power, to damn, and save, to make Articles of Faith, to fetch Souls out of Purgatory, &c. Eckius.

The Church must be rich, and wealthy, and possess almost a third of the revenues of *Christendom*; because S. Paul saith, *We that are strong, ought to bear the infirmities of the weak. Touch not mine anointed, do my Prophets, no harm: i. e.* All the Bishops, and Priests, tho they possess all the revenues, yet ought not to bear any publick Charge. Bozius.

Saints must be invoked, because David saith, *Let the saints be joyfull in glory.* They govern the world; for David saith, *They shall have two-edged Swords in their hands.* They intercede for us in heaven; for the Scripture saith, *For this shall every one that is godly, pray unto thee, in a time when thou mayest be found.* They know our Necessities; for God saith to *Moses*, *I will make all my goodness pass before thee.* We must worship the Reliques of Saints; for Christ saith to his disciples, *Not a Hair of your Heads shall perish; The Hairs of your Head are numbred.* 'Tis the B. Virgin which gives us Grace, to grow in Faith; for 'twas said to *Adam*, and *Eve*, *Be fruitfull and multiply.* Bellarm. Eckius. Colterus.

The Church hath done very well, in taking away the Cup from the Laity; for God foretold to *Eli*, that his Posterity should entreat the chief Priest, to put them into one of the Priests Offices, to eat a piece of bread. Confession is of Divine Right, and absolute necessity; for S. Peter saith, that Apostats are like a Dogg, that returns to his Vomit. The Authors gloss deserves the pains of transcribing it whole. *What is it to vomit up sins, as a sick Stomach doth? We must follow the strain of the Metaphor. Tell us, where do we vomit, but at the mouth; why do we vomit, but to ease and purge our selves. Grant therefore, that the Soul* Eckius.

Tutrian. pro
Epistol. Pon-
tif. l. 4. c. 17.

Bellarmin.
Turrian.

is purged, by a certain secret vomiting of sins. i. e. by secret Confession, or else you give the Apostle the Lye. The Unmarried Life of Priests, is of divine Right, and of absolute necessity; for S. Paul, enjoyns a Bishop to be sober and chaste, and he reasoned before Felix of Righteousness, Temperance, and Judgment to come.

* They who have a mind to see a greater number of these Abuses, may find it, in our Exceptions, where we have cited both the Author and Book. But here is enough to understand the Spirit of these Gentlemen. In earnest, we may say, that they do very ill, when they dispute with so much heat against the Scripture, to maintain a certain other Rule of faith, which they call Tradition. They have good store of Scripture; for with their Method, there is nothing which they do not quickly and easily find there. But if this Method of theirs be good for ought, they must permit us to make some use of it, and to conclude, that, by this, they discover, that they bear no respect to Scripture. And that 'tis not their fault, if it be not accounted the most ridiculous Book in the world.

CHAPTER VI.

The Conclusion of the fourth Character of Antichristianism, which is found in the Papacy, viz. the Affronts that it offers to the H. Scriptures, both in words, and actions.

Exception 14.
part 2.
chap. 7, 8.

THAT which we have already discours'd, is enough to verify that Oracle, in which 'twas foretold, that the Papacy, or Antichristianism should blaspheme God, his tabernacle, and his Saints. For the greatest part of those Abuses of Scripture, which we have mention'd, are real Blasphemies. But to finish this Character

racter of *Antichristianism*, we must add a third kind of *Injuries*, which the *Papacy* offers to the *Scripture*, these are the *Affronts* that it puts on them, to take away all their Credit in the minds of men Here, we clearly perceive, that the *Papacy* carries it exactly like an Enemy to the *Scripture*. Men employ against enemies, Offensive, and Defensive Weapons, they strike at them, and ward off the Blowes given by them. 'Tis exactly on this manner, that the *Papists* act towards the Word of God; on the one hand, they perpetually ward off, and repulse, they distinguish, and wrest it; and on the other, they accuse, they vilify, they destroy the *Scriptures*, as much as lyes in their power.

First, the *Papists* speak with the greatest Disrespect and Contempt of the *H. Scriptures*, with respect to the *Need* we have of them. They assert, that the *Church* may very well want them, and with less inconvenience, than in those Ages, when 'tis certain there was no *H. Scripture*. After that these *H. Books* were written, one part of them hath not only been layd out of the way, but utterly lost, thro the injurie of Wars, and the Babylonish Captivities; And yet the *Church*, hath always been preserved in her Vigour, by the aid of Tradition, &c. Thus, even at this day, The *Church* may be well enough preserved without the *Scriptures*. Another famous Author tells us, that 'tis not the intension of God, that his *Church* should depend on these Paper, or Parchment Writings. Another saith, That as long as the foundation of *Apostolick Tradition* remains intire, the *Church* would have no loss, if the *Scriptures* should be lost, burnt, or destroyed. John Faber, Vicar of the Bishop of Constance, in the time when Zwinglius lived, boldly asserted, that the Old and New Testaments might well be mist. And Cardinal Hosius saith, that it would go better with the *Church*, if there were no writ-

In the opinion of *Papists*, the *Scripture* may very well be wanted.

Catechisme of W. Bayly.

Costerus.

Lindanus.

written Gospel. I know not what name to give, if these are not to be call'd *Blasphemies*.

The Papists
charge Scrip-
ture with
Obscurity.

The *Second Affront*, which the *Papacy*, puts on the *Scriptures*, is an endeavour (seeing it cannot abolish them) to persuade men that 'tis an *Obscure Book*, good for nothing but to occasion heresies. Every one (saith Bayly the Jesuite) makes the *Scriptures* go in the track of his own fancy. All Hereticks make use of them, as a *Nose of Lead*, or of *Wax*. The *Scriptures* (saith Coster) are very obscure, and suffer themselves to be drawn any way, like a *Nose of Wax*, and to be applyed to any impious Opinion that you please, as a *leadene Rule*. 'Tis a dead letter (saith Pighius) that endures every thing, written with *Ink and Paper*, which you may mangle and corrupt with false *Expositions*. 'Tis a *Sheath*, that receives all kinds of *Swords*, not only those of *Steel*, but of *Lead*, of *Copper*, of *Wood*; for you can (with its own leave) draw it to be on your party, by interpreting it as you please. We must (saith one of these Gentlemen) remember this, not to refute the Hereticks by *Scripture*; Men disputed against Luther with *Scripture*, 'twas this that kindled the flame which burns to this day? 'Tis a prodigious blindness, in which there is something supernatural, that men should come so far, as to utter such *Blasphemies*; and that at this day men should not be afraid to repeat them.

Scripture in-
sufficient.

Council of
Trent, Sess. 4.

Baron. Tom.
1. Annal.

The *Third Affront*, the *Papists* offer to the *Scriptures*, is their asserting them to be insufficient and imperfect, and that they cannot serve as a *Rule of Faith*. They employ their greatest Engines to establish this Principle, that *Traditions* ought to be regarded, with the same reverence, and veneration, that is given to the *Scripture*: Yea, that *Traditions* excell the *Scriptures*, because the *H. Scriptures* cannot subsist unless confirmed by *Tradition*, whereas *Traditions* keep their strength intire, without the *H. Writings*. We stand more in need

of

of Tradition, than of Scripture; for the Scriptures only furnish us with a dead and dumb letter: But Tradition, as the Church holds it forth, helps us to the true sense, which is not indeed distinctly layd down in the Scripture, yet is the real word of God. Nothing is more injurious to the Scripture, than this. Nothing is more contrary to the intention and wisdom of God, than to suppose, that he hath given a Rule of Faith, which cannot regulate Faith, which is too short by more than three quarters, which is crooked, dubious, flexible, and altogether useless, without the aid of another Rule, (that is unknown to all Christians, excepting a small number of Learned men, who alone are capable of consulting it.)

The fourth Affront, that Popery offers to the Scriptures, relates to their Authority: They have no Authority, without the testimony of the Church. Without the Authority of the Church, we should have no more Obligation, to believe the Scriptures, than the History of Titus Livius. The Scripture, if deprived of the Churches testimony, have no more Authority, than Esops Fables. How know we (say they) that the Writings which go under the name of Moses, are his, seeing we never had a sight of the Originals? And if we should, who could assure us, that they were writ by Moses's own hand? Again, if we could be assured of this, what certainty have we, that, what Moses writ, is true? Who shall assure us, that the Evangelists were Witnesses to all that they report? But tho we should believe, that they saw and heard all the Actions, and Discourses of J. Christ, which they report, yet they might forget, and lye, as every man may deceive, and be deceived. How can we again know with certainty, that what goes under their names, are their true Writings, and not corrupted or forged? I know not what kind of Temper a man must be of, who can read and hear

W. Bayly.

Scripture hath no Authority.

Bayly.

Hofius.

Pighius.

hear such things, without trembling. He that should speak at this rate of the *Alcoran* at *Constantinople*, would be impaled alive. An Infidel cannot say more, to destroy all the Authority of the Holy *Scriptures*.

The several ways used by Papists to take away the Credit of the Scripture.

'Tis not enough to these Gentlemen, to affront the *Scriptures*, by these four Accusations: 1. That they are not necessary to the Church. 2. That they are *obscure*. 3. That they are *defective*. 4. That they have no Authority, as to us, without the Church; there is no Method imaginable, which they employ not, to dishonour them. They tell us, that they were writ only Occasionally, and not at all with any design to make them a *Rule of Faith*. An Evangelist, or an Apostle, wrote a *Gospel*, or an *Epistle* at random, by chance, and on particular private designs. Afterward the Church collected those loose writings into one Book. But seeing these were not writ by one or several persons, writing in concert, we cannot find in them a *System of Faith*.

Can any thing be said, more affronting to the H. Spirit, who ordered the pens of these Writers, and the occasions that obliged them to write? The *Papists* talk just as if the Apostles had writ merely on their own designs, without any *Inspiration*. But did not the H. Spirit, who moved them to write, design their writings collected together should be the true *Rule of Faith*?

To lessen the Credit of the *Canonical books*, that are truly divine, *Popery* hath joyn'd with them *fabulous books*; a tale of *Tobit*, a Romance of *Judith*, of *Bel* and the *Dragon*, of *Susanna*. This tends to dispose the minds of men, to believe whatever they have a mind to propose: seeing the veriest *Fables*, when authoriz'd by the Church, ought to be received as *Truth*; and the greatest *Truth*, destitute of the Churches Testimony, may be rejected as a *Fable*.

This

This is not yet enough : the more effectually to abolish the holy *Books*, and their Authority, they affirm, that at this time, we have not the *H. Scriptures* compleat. Many *Books* (say they) are lost; we have not the Book of the *Wars of the Lord*, mention'd in the Book of *Numbers*. We have not the Books of *Gad*, and of *Iddo*. *Solomon* wrote concerning plants, from the Cedar, even to the *Hyslop*, and I know not how many thousand Parables, and Songs, which we have not. *S. Paul* wrote a third *Epistle to the Corinthians*, which is lost, one to the *Church of Laodicea*, and perhaps many others, which are not to be found; and who knows whether in all these writings that we have not, there were not innumerable things, which would have made the Rule of Faith more compleat. Perhaps, what is come down to us, are only some Planks escap'd from a Shipwrack, which hath swallow'd up the Vessel. All the sacred *Books* of the *Old Testament* were burnt, at the sacking of *Jerusalem* under *Zedekiah* : Afterward *Ezra* gather'd what he could of the scatter'd pieces; There are *Popish Authors*, who discourse at this rate.

Yea, they go further; Those *Books* of Holy *Scripture*, that are preserved, are yet corrupted, and alter'd; The *Jews* out of hatred to the *Christian Religion* have corrupted the *Originals* : at the best, these *Originals* are lost, and the *Copies* have felt the injuries of Time, and the fate, that is inevitable to all antient Books : having for above three thousand years, past thro the hands of so many ignorant persons; many things may have been changed in them. Besides, they are *dead Languages*, in which these *Books* are written; such as we understand not; we are not skill'd in their Grammar; we know not the signification of their words. This is what they discourse at this day.

Lastly, to compleat the Affront, they pull away

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these

these *books* out of the peoples hands : they affright them with *these*, as if they tended to ruin their souls. They tell men, that it never was the intention of God, to abandon his *Scriptures*, to the indiscretion of the *Laity*. And on this pretence, the Scripture is become a *secret Book*, (hid under a barbarous Language) to which none is allowed to approach, unless he is aforehand initiated in their Mysteries.

At present I appeal to the Consciences of all the men in the World, whether the Behavior of *Papists* towards the *H. Scriptures*, be not exactly like that of an indicted, and convicted Criminal, who goeth about to reproach the Witnesses, and reject the Judges. How long will this fatal enchantment last ! and when will men begin to perceive this Character of *Antichristianism*, which is so manifest ? If *Popery* be *Christianity*, why doth it so blame and reproach the Law of J. Christ ? If the *Scriptures* are favorable to it, why goes it about to take away their credit ; and why doth it hinder the reading of them ?

The vain Excuses of the modern *Papists*, as to the preceding Points.

In our dayes, those *Impostors*, who are call'd *Converters*, are still telling their Disciples, that the most of these proceedings are false ; that which is true as to them, was only the mistakes of some violent spirits, who are condemn'd by the rest ; and lastly, that all this, is past, and gone ; that at the present, the *Scriptures* are in due esteem, *Translations* of them made, and put into the hands of the *Laity*, with Exhortations to read them. And those poor blind Creatures, who are willing to be deceived, believe all this. But they ought to remember, that even in this present age, Cardinal *du Perron*, hath heaped together, every thing, that might make the *Scripture* suspected, and contemptible ; pleading, that some things in it, sound like Fables, others are apt to raise in the mind indecent and dishonest Imaginations, as some Expressions

sions in *Solomon's Song*; the History of *Balaams Ass* which spoke; and the *Jawbone of an Ass*, with which *Sampson* slew a thousand Philistins, &c.

'Tis in our age and very lately, I confess, that the Gentlemen of the *Port Royal*, have wrote, that we ought to read the *H. Scripture*, that it ought to be in the hands of the Common People, that it is full of holy Unction, and of great Efficacy and Vertue for Sanctification and Edification. But it is likewise very lately said by these Gentlemen, *That it would be a Folly more plain than the day, to go about to prove by Scripture that the Gospells according to S. Matthew, and S. Mark, are of divine authority: that we never stop the mouths of the profane with our new Rule of Scripture without Tradition: that the H. Scriptures have said nothing concerning the Divinity of J. Christ, which may not be evaded: that no Interpretations of Scripture are more than probable: that the Socinian Hereticks find as much there for their cause as we for ours; that there are some texts of Scripture which do naturally lead men to Error.* Behold what all their commendations of the *Scripture* do amount to! This is just the same thing that the Ancient *Papists* were wont to say, that the *Scripture* is a *Nose of Wax*, a *Leaden Rule*, a *Sheath for any Sword*. The terms are different, but any man may perceive that the sense and meaning is altogether the same.

Lastly, It must be observed, that for eight hundred years the common People in the *Church of Rome* have not known what the *Scripture* was, and that the reading of it was forbidden them by their *Popes*, *Bishops*, *Councils*, by the *Indexes* of forbidden *Books*, and by *Parliaments*. *Mallet* hath prov'd this against *Mr. Arnould*, in an irrefutable manner, to which he never thought fit to make any Reply. He only insists on the Question of *Right*, viz. whether the reading of the

Mr. Arnould

Mr. Nicole's apology, &c. Prejudices, &c. and Calvinists convicted of Schism.

Scriptures ought to be forbidden to the *People*: he hath successfully prov'd that it ought not. But he durst not meddle with the *Question of Fact*, whether it hath not been always the practice of the *Roman Church* to forbid the *Common People* to read the word of God. He did well not to touch upon that, for he could not have done it, but to his own Dishonour. Therefore let our *New Converts* to *Popery* no longer deceive themselves, by regarding the *Church of Rome* only in that small part of it which is in *France*, and hearken to that inconsiderable number of *Popish Doctors*, who seduce them; for they ought to know, that even at this day in *Spain* and other places, to have the *Bible* in the vulgar Language is a Crime to be punished with Fire and Fagot, and the *Inquisition*.

Popish dispensations
contrary to
the Law of
God.

'Twere easy to enlarge this chapter concerning the injuries and outrage that *Popery* is guilty of against the *Scripture*, without digressing, or going far; we need but consider the bold attempts of the *Pope* and his *Clergy* to dispense with the law of God, and act contrary to it: no greater violence or affront can be offer'd to any Law, than to command what it forbids, and forbid what is commanded by it. This is the case with the *Church of Rome*. *Popery* requires the making of *Images*, and enjoyns the worship of 'em; the Law of *Christianity* forbids it. *Popery* forbids the eating of all sorts of *meat*, at all times, and forbids the marriage of the *Clergy*; both are allowed by the Great Law of *Christians*. It grants *dispensations* contrary to the *Old* and *New Testament*, it dispenseth with the observation of the most solemn vows made to God, and with Oaths of fidelity made to Kings, wherein the name of God is invoc't. It dispenseth with that sacred and inviolable commandment of childrens obedience, to their Parents, and permits *girdles* of twelve or fifteen years old to cast off the Paternal yoke that they may enter into

a Nun.

a *Nunnery*. It authorizeth the revolt and rebellion of *Children* against their own *Fathers*, even so far as to permit them to usurp their *Crowns*, and overturn their *Thrones*, as is evident in *History*. It establisheth new *Sanctuaries* and places of refuge in their *Churches* to save the lives of *Murderers*, contrary to the express command of God. It makes void the plainest precept of God, that *every Soul must be subject to the Higher Powers*, by the many immunities granted to their *Ecclesiasticks*, exempting them from the *secular* power. It allows *Fornication* and *Sodomy* for such a sum of money, and permits *Incest*, contrary to the Law of God. It gives a Woman leave to marry two Brothers, or a man to marry two Sisters, or an uncle to marry his Neice. It dispenseth contrary to the Apostles Rule, that a *Bishop should not be a Child or a Novice*, for it bestows *benefices* and *Bishopricks* upon such as are altogether unfit and incapable; which agrees exactly with what was foretold concerning *Antichrist*, that he should endeavor to change the *Times* and the *Law*.

These *Seducers* will doubtless tell their new *Converts*, that these things are the Enterprizes and abuses of the *Court of Rome*, and that according to the *Gallian Church*, the *Pope* is not superior to the *Laws*, and cannot dispense with the *Canons*. This is the doctrine of the *Sorbonne*, and of the *Parliaments*. I refer them to what is written by *Favoriti* against the plea of the *Procureur General*, concerning the affair of *Charonne*. He hath prest the matter home in that point, and made it evident, that they themselves do acknowledg and grant this Authority in the *Pope*, to dispense contrary to the *Canons* of the *Church*, and even contrary to the *Laws* of God: because in *France* all the *Benefices* they injoy in *Commendam* are possess'd by virtue of the *Popes* dispensation: and that marriages with near kindred, (which are as common in *France* as in other

places) are not contracted but by a dispensation from *Rome*: which would otherwise be down-right whoredom and incest. We must then conclude, that *Popery is Antichristianism*, in this respect as well as others, and that by her words and actions she Blasphemes against God, and against his Law.

CHAPTER VII.

The fifth Character of Antichristianism that is found in Popery. The extreme Corruption of its Head and Members. First in their Popes.

THe *Papacy* is wont to accommodate her Divinity to her Interest, in some instances however she forgets her self, for Example, when *Holiness* is made one of the signs of the true *Church*. There is some equivocation in this mark of the Church, because the Devil of Hypocrisie doth frequently assume the external Characters of an Angel of Light. Nevertheless at the bottom this is a truth, that there is no true Holiness but in the Church: and in whatsoever assembly or Society of men this is found, I acknowledg it to be a true Church. But withall it must be granted, that where-ever the *greater Corruption* is to be met with, that Society of all others is the *Antichristian Church*; for this is one of its proper *Characters*; she is called *Sodom* on this very account, and represented as a dissolute strumpet, sitting in a publick place to prostitute her self for money to all Comers, presenting a cup full of the wine of her fornications, to make men drunk with her unlawfull pleasures. 'Tis in this respect that spiritual *Babylon* is describ'd in the 18 *Revel.* as a great City, wherein every thing may be had that may

may foment and entertain those criminal delights. 'Tis on this account that her head is called *the Man of Sin, the son of Perdition*, or a lost son; that is, one sunk into debauchery, who gives up himself to all manner of licentiousness. This is no doubtfull or uncertain Character: 'tis granted on all hands, that the *Antichristian Kingdom* must be such as is exceedingly corrupt in manners, the only thing to be considered, is whether we can find such a *Corruption of manners* in the *Papacy* as answers the Idea of what the H. Spirit hath foretold should be found in the *Antichristian Kingdom*; if the *Roman Church* be pure Christianity, her Head, who is the *Bishop of Rome*, will be eminent for Holiness. Let us then begin the consideration of the *Corruption of the Papacy* by that of its head. In order of nature the *Head* must be considered before the *Members*.

We begin this subject with a Maxim of those Gentlemen, with whom we had so much ado for twelve or fifteen years past, I mean the Writers of *Port Royal*. 'Tis the wisdom of God, say they in their Legal exceptions, not only to fill the sermons and discourses of the Gospel with light and force to convince those who will attend to 'em, but to give them likewise some external qualities, which may engage men to hearken to 'em, and oblige the unprejudic'd to judge that 'tis at least very unjust to reject them without a hearing. It would be, they add, a very strange alliance, which our New Reformers must suppose, between so strange a privation of the gifts of Grace, and so great an abundance of Light. Which is so contrary to what we know of the order of Providence, and the divine Conduct, that to believe it we must renounce all the Ideas, which our reason, faith, and hope do give us.

These Gentlemen argue very variously, according to their different Interests; formerly they have told us, that *they who are the Guides of Jerusalem are oftentimes*

Exception. 6.
part. 1. cap.
16, 17, 18.

Legal Exceptions
against
the Calvinists
Chap. 3.

no other than the Citizens of Babylon. Nevertheless I'll admit their principle, and I believe it a good one; but I demand how they can have the face to make use of that Reflection against us, which is one of the strongest we can imploy against them. If that be true which we have just now mention'd to be written by the *Divines of Port Royal*, how is it possible they can look upon that *Church* to be a true one, whose *Head* is stigmatized with the most Infamous Characters of *Vice*, that can any where be parallell'd? How can they regard the *Chair of Rome* as the supreme Tribunal of the true *Church*, since for above a thousand years we have seen those who have sat there instead of the spirit of J. Christ and the Gospel, to have been acted by meer Humane policy, and a boundless Ambition, and guilty of the most abominable Crimes, and infernal Practices, no better than those of *Nero*, and *Helio-gabulus*? 'Tis there, that we must suppose a very monstrous alliance between so strange a privation of the Gifts of Grace, and such an abundance of Light. Is it not a prodigy, that Vertue should be as rare in that *Seat* as Vice ought to be, and that of all those who have sat on the several Thrones of *Christian Europe*, there have been no *Princes* who had less of the Spirit of Christianity than the *Popes*? This Prejudice and Exception against *Popery* seems very strong: the pretention in matter of *Right* is very clear: the Question will be concerning the matter of *Fact*, and that will manifest the Truth. This I shall do, after having made these two Reflections.

The first is this, that we are not obliged to find that spirit which is directly opposite to the Spirit of *Christianity* in all the *Popes* who have sat at *Rome* from the time where we fix the *Rise of Antichrist*. We place it about the middle of the 3th Century; since that time it will be said, there have been some good *Popes*. It will not be very easy to find any considerable number of

To the Pope's being Anti-christ, 'tis not necessary that every Pope be Impious and debauched.

'em; but supposing that there have been some good ones, we say, that *Antichristianism* is not a Monster, that is born all in one day. *It is*, to speak properly, *that Corruption of Christianity*: now all sorts of Corruptions do advance by degrees. The *Spirit of Christianity* did gradually abandon the *Popes*, as they forsook the Truth, and rose to Tyranny: as long as they preserved any thing of the purity of worship, God did not permit his H. Spirit absolutely to leave 'em. But when *Idolatry* came to its height, when the abomination was set up in the Sanctuary, which came to pass when *Images* prevail'd, then the Spirit of the Devil took possession of that *Chair*, and we hardly meet with any since, but dissolute Monsters, or meer worldlings.

My *second Reflections* is this, that to manifest, that since the perfect establishment of *Papery*, the *Popes* have entirely lost the Spirit of J. Christ, and of the Gospel; 'tis no way necessary to prove a continued succession of such profligate *Popes*, without any interruption. You must know, that a fair appearance of *Honesty*, and what among Great Men is called the *Wisdom of the World*, is oftentimes as opposite to the Spirit of Jesus Christ, as the most publick Crimes. If in the history of the *See of Rome* they can find one *Pope* that was but indifferently honest, the *Papists* presently frame an Exception from it against what we say of the *Pope's* being *Antichrist*. How often have they told us of the Holiness of *Innocent XI.* the present *Pope*? *The Calvinists*, saith a *Doctor of the Sorbon*, *convinced by the Sanctity of this Great Pope Innocent XI. the Sovereign Rules of all Christian Affaires*, *Confess that he is rather the Christ, the Anointed of the Lord, than the Antichrist*. I know not where he found that we confess this. The present *Pope* loves not the *Jesuites*, he hath condemn'd their *Morals*, he loves not *Balls*, or Co-

Boileau. præ-
fat: disquisi-
tionis de San-
guine Christi
post Resurr.

medies, and hath declar'd against them, but loves *Money* exceedingly. We know from very good hands, that he is a Monster of *Covetousness*; and the moderation of his Expences is owing to that vice. He is the principal *Merchants* of the *Corn* of *Europe*: He obliges all his subjects to sell their *Corn* to the *Apostolic Chamber*: and when he is Master of it at a very low rate, he sells it again to the people for double the price which he gave 'em: 'tis it may be the most detestable Instance of *Monopoly* that ever the world saw. Besides this, 'tis well known that the terrible and exorbitant *Taxes*, which he hath set upon the Rents of the *mounts of Piety* at *Rome*, have drawn upon him the complaints of all *Italy*. They are screw'd up to a *third* or to *half* of the *Principal*: in so much as that Cheat is thought to amount to more *millions* than they dare mention. This is what is said, and I know not what can be replied for his justification.

But suppose that these accusations are false, and that the conduct of *Innocent XI.* be unblameable, and that in seven or eight hundred *years* past there have been four or five more like him: Is it such a business to be gloried in? 'Tis a mighty wonder indeed! *Rome Pagan* had her *Tuus's*, who were called the *Delights of Mankind*, and may not *Rome Antichristianism* have two or three *Honest* men, according to the opinion of the World, in *nine* or *ten* Ages? Nevertheless because *Humane Vertues* are apt to dazle our Eyes, and men may be thereby deceiv'd, God by a particular Providence hath so permitted it, that there is no one of all the Thrones of *Christian Europe*, on which fewer *Honest* men have sat, even in the Judgment of the World. God hath visibly poured out a Vial of Darkness upon the Seat of the Beast, that we might not mistake it. This I shall now evince by an *abridgment* of the History of the *Popes*.

CHAPTER VIII.

A Continuation of the Fifth Character of Antichristianism: an Epitome of the Disorders and Corruptions of the Popes from the ninth Century unto the seventeenth.

WE may begin this *History* from the *ninth* and *ninth* Century, when the Controversy arose and was continued between the Worshippers of *Images*, and the opposers of 'em. The *Popes* were very zealous *Image-worshippers*, and maintain'd that Quarrel against the *Eastern Emperors*, and caus'd those dreadful Commotions, wherewith the *Church* was torn for above an hundred years. Their *Character* in those times was, not only of men sottishly Ignorant, superstitious and Idolatrous, but fierce and head strong, raging and violent to that degree, as to rebel against their lawfull *Emperors*, and excite the people of *Italy* to a Revolt. We may find, I say, even from those times, that the Wickedness of the *Popes* was advanc't to that degree, as did manifest their *Antichristianism*. But I'm content to be so kind to 'em as to leave them there, because it seems to me to be a sufficient proof that that *Seat* is the Seat of *Antichrist*, that we find there a constant Succession of *Villains* and *Worldlings* for the space of seven or eight hundred years.

The Corruption of *divine worship* being got to its height about the end of the *ninth* Century, God permitted the corruption of manners to be most extreme in the following Century, and then was accomplish'd the Prophecy of the *first Vial*, and the *first Plague*; a malignant Ulcer, noisome and hideous overspread those who bore the mark of the Beast, those especially who
far

sat upon his Throne. The H. Spirit decyphering thereby the proper period of this Corruption, 'tis from the *tenth* Century we must begin the History of the Abominations of the *Popes*.

An. 897.
The *Popes* of
the 10. Cen-
tury, and
their Villani-
cies.

Platina.

Pope *Formosus* dyed in the year 897. by means of a faction of villains his seat was filled by one called *Boniface*, who had twice before been deposed, once while a Deacon, and a second time when he was Priest. This *Boniface* turn'd out of the chair by another Faction, gives place to *Stephen VII.* who made himself very famous by a remarkable Action, in causing the Body of *Formosus* to be dig'd out of its Grave, and a Process to be made against him, upon this pretence, that he suffer'd himself to be translated from another *Bishoprick* to that of *Rome*, contrary to the *Canons*, and so his Body was thrown into the *Tyber*. The Historians who write the lives of the *Popes*, characterize him as a profligate Wretch, and make him to have govern'd only fifteen moneths. Two *Popes* follow'd, whereof the one sat in that chair but four moneths, and the other no more than three weeks. After this came *John 9.* who continued three years say some, others make it but one year and some moneths. One *Benedict* succeeded him on the one hand, whilst a vile fellow, named *Sergius* on the other did also exercise the *Pontifical* Power. As appears by the records of those times. *Leo V.* followed upon the death of *Benedict*, who at the end of forty days was imprison'd by another *Pope*, named *Christopholus*, who had the Chair but seven moneths. Here are at least seven or eight *Popes* in that number of years, because they turn'd out and strangled one another. An excellent Character and description of the *Successors* of our B. Lord.

An. 908.

This *Christopholus* was turn'd out by another Villain, named *Sergius*, of the Faction of the Marquis of *Tuscany*. Here we ought to peruse the confession of *Ba-*

ronius himself, who enters upon the *tenth* Century, with Rage and Passion, calling it the *Leaden*, the *Iron Age*, a *Century of Horror and Darknes*. At this time ruled those two Notorious Strumpets, *Theodora* a *Roman* Dame, most infamous for her lewdness, and her Daughter *Marosia* wife to *Albertus* the Marquess of *Hetruria*, and Concubine of this Pope *Sergius*, who at the same time kept the Mother and the Daughter, to reward them for raising him to be *Pope* by their Influence and Authority. One *Athanasius* succeeded him, concerning whom we have no account: it is not easy to imagine the cause, for as this *Pope* was one of the Cabal of *Theodora* and *Marosia*, he was of the like character with his Predecessors. After him comes *Laudo*, who to oblige the infamous *Theodora* prefer'd a Priest of *Ravenna*, named *John*, to the Bishoprick of *Bologna*, and afterwards to be Archbishop of *Ravenna*. But *Theodora* not finding it for her Convenience to have her Gallant at such a distance from her, quickly makes away with *Laudo*, and makes this *John* the *tenth*, by name, Bishop of *Rome*. Some Historians say, that This *John* was the son of Pope *Sergius* by *Marosia*, *Theodora's* daughter. This *Pope* then was the Son of a *Pope*, and kept his grand-mother *Theodora* to be his whore. This Monster possess'd the *Chair* sixteen years, and left it by a violent death; for *Marosia*, who is reputed by some Authors to have been his Mother, caused him to be put in prison, and there to be stifled under a Bed. She made *Leo VI.* Pope in his room, who surviv'd but six months, and dyed in prison, of a violent Death as his Predecessor did.

Stephen VIII. succeeded him, and he was permitted to continue in the *chair* till it was thought fit to place *John II.* in his room, who according to the opinion of several Authors was *Marosia's* bastard by Pope *Sergius*, and not *John IO.* as *Platina* would have it.

it. This *John* had his own Mother *Marofia* for his whore. *Albertus* the son of *Marofia* by her marriage with *Albertus* Marquess of *Tuscany* imprisons both
 An. 936. *Marofia*, and *John* 11. his Brother by the Mothers side. This latter dyes there, and leaves his seat to *Leo VIII.* of whom *Platina* gives this great commendation, *nihil memoriâ dignum fecit*: that he did nothing worth remembering. Those that follow'd till
 An. 955. the year 956. had the good fortune to be almost buried in silence.

It was otherwise with *Octavian* son of *Albertus* Marquess of *Tuscany*, who was made *Pope* at seventeen years old, the first who chang'd his name upon his advancement to the Chair, which hath been the custom of succeeding *Popes* ever since. His Crimes were very enormous, but they are well known also by all the world. In him did *Rome* see another *Nero*, a second *Heliogabulus*. The *Lateran* Palace became the most publick Bawdyhouse of all *Europe*; an Honest Woman could not with any safety perform her Devotions in the most publick places; for women were ravish'd even in the Churches. Besides that, he was Cruel, and caus'd *Benedict* his Spiritual Father to have his eyes put out, and *John Cardinal* a Subdeacon to be put to death, by cutting off his Privy Members: he offer'd incense to the Devil, and invok't *Jupiter*, and the other Gods of *Paganism*: the Emperor *Otho* coming to *Rome*, caus'd this monster to be depos'd, but he formed a party against the Emperor, by which an Insurrection was made, and much Blood shed. *Otho* remain'd Master, and set up another *Pope*; but as soon as he left the City to return into *Germany*, the Whores at *Rome* set him again upon the Chair, and thrust out the other *Pope*, whom the Emperor had made. *Otho*, who again prevail'd over the Seditious at *Rome*, being dead, another Villain, who called him-

himself *Boniface VIII.* seiz'd Pope *Benedict VI.* and caus'd him to be strangled in prison. Another Tyrant of the Faction and Family of the Marquess of *Tuscany* named *Benedict VII.* turned out this *Boniface VIII.* who was forc't to save himself at *Constantinople*, whither he carried all the moveables, and as much of the treasure of *St. Peter* as he could with him. Some time after he comes back to *Rome*, and puts himself again in the *Chair*, where he found one named *John XIV.* whom he throwes into Prison, and there he is starv'd to death. Eight moneths after this, he himself dyes, and is drag'd thro the streets to be thrown on a common Dunghill. Behold, these are the God's of the *Papacy*! The Emperor *Otho the Second*, Son of *Otho* the first, would put a stop to these disorders as his Father had done: He comes to *Rome*, makes a new Pope according to his own mind; but no sooner was he gone from thence, but the *Romans* set up another Pope, who called himself by the name of *John XVI.* *Otho* returns, and makes himself Master of *Rome*, cuts off the Hands and Ears of this *John XVI.* and put out his eyes: he enters the Castle of *S. Angelo* by force, and throws *Crescentius*, the Leader of the Rebels, who was retir'd thither, headlong from the walls. Doth not this look like the *Chair* of Jesus Christ, the Prince of Peace?

Gilbert, first Arch-Bishop of *Rhemes*, and afterward of *Ravenna* concluded this tenth Century, and took the *Chair* under the name of *Silvester the second*. Some late writers will have him to have been a good man, contrary to the unanimous consent of all *Popish* Historians, of any Age, and of any Credit. *Geofrey of Monmouth*, *Cardinal Benno* (who liv'd in that age) *Martinus Cistenfis*, *Petrus Premonstrenfis*, *Platina*, *Nauclerus*, *Rollinckus*, *Martinus Polonenfis*, *William* of *Malmesbury*, do all say he was a Sorcerer, and strangled by the Devill in a Chappell at *Rome*, which is called

called *Jerusalem*. The Devil promis'd him, that he should not dye till he had said mass at *Jerusalem*; he thought of no other *Ierusalem*, but the City of that name in the Holy Land, and consider'd not that there was a little Church in *Rome*, which bore the same name, where he went to say Mass, and there dyed. This *History* is not invented by *Protestants*, no more than that other, which saith, that he kept a Brazen Head in his Closet, which he consulted concerning future Events, and which gave him Answers.

The Popes of
the eleventh
century and
their Chara-
cters.

The *eleventh* Century, saith *Baronius*, began with a Report which spread it self far and near, that *Antichrist* was come, and that ere long we should see the end of the World. He confesseth, that the horrible Villanies which had been seen in the *Church*, and were yet to be seen there, gave occasion to this Report. This was no Popular Error, but an evident undeniable Truth, which all the world might take notice of, that *Antichrist* was then come. In this 11th Century untill the middle of it, the Roman *Chair* was possess'd by men every whit as vile and monstrous as their Predecessors. The Marquesses of *Tuscany*, who did whatever they pleased at *Rome*, continued to bestow the *Popedom* on their Kindred, or to sell it unto Strangers. Terrible Schisms follow'd on this; *Gregory VI.* was chosen *Anti Pope* against *Benedict VIII.* the Sedition was very great, and much Blood spilt, and *Benedict* flies into *Germany*; *Henry* (surnamed *Saint*) comes with an army from thence to expell *Gregory VI.* and re-establish *Benedict VIII.* 'Twas in this century that there was one *Pope* but of *ten years* old, the son of *Albertus* Count of *Tuscany*. He was called *Benedict IX.* and was one of the vilest Monsters, that was ever in that Chair, or in the World. Cardinal *Benno* assures us, he was a *Sorcerer*, that he sacrificed to *Devills* in the Woods, that he drew the Love of Women by Magical Charms.

An. 1039.

In

In this age likewise there were three Popes at once to be seen at Rome. When this *Benedict IX.* had reign'd peaceably for the space of ten years, another Faction of Villains created another Pope, under the name of *Silvester III.* *Benedict IX.* sells his share in the Papacy to one named *John*, and retires to his own house to live in privacy: but returns within a few moneths, and sets up himself again for Pope, without thrusting out the other two, so that Rome had three Popes in three distinct Churches. *Benedict* in the Church of *S. John Lateran*; *Silvester* in that of *S. Peter*; and *John* in that of *S. Maria Maggiore*. After they had endeavour'd to no purpose to depose one another, they at last agree, and divide the revenues of the *Roman Church* among them. So that the Spouse of J. Christ saw Three Husbands at the same time, living peaceably together, and dividing her Favors among them with a good Agreement. The *Papists*, who are so concern'd to disprove the story of *Pope Joan*, and so stoutly deny it, have here a piece of *History*, as good as that, and no less to their Reproach.

Those three Wretches might have longer possess'd the honour and the profits of the Papacy, if a fourth, more cunning than they, had not persuaded them to part with their Dignity in his favor, on condition that they might retain these Church Revenues, which before they enjoyed. This *Gratian*, for so that Priest was called, he buys the Popedom, but doth not long enjoy it. *Clement II.* takes his place, and continued in it but nine moneths, and then was Poison'd by *Damasus II.* who succeeded him. This *Damasus* after three and twenty days was himself Poison'd, by one *Gerard Brazuta*, who was kept in pay for such work by the Holy See. For Cardinal *Benno* tells us, that he had Poison'd seven or eight successively, (the Predecessor, in favor of him who had a mind to succeed him.)

G

We

An. 1049.

Benno.

An. 1061.

We see then what sort of men were *Bishops of Rome* 'till the middle of the *eleventh* Century. But the scene begins to change. For two hundred years the *Popes* had been profligate and debauched, monsters of Filthiness, worse than *Sardanapalus*. Afterwards we meet with such as were merciless Furies, whose Debaucheries are hardly taken notice of, because their Ambition and Pride transported them to that degree, as made their other Vices to be less observable. *Leo IX.* was put into the *Chair*: 'Tis under his *Pontificat* that *Baronius* and such *Historians* as he, begin to get a little breath; in him they find one who recover'd the honour of *S. Peters* chair. The best thing they say of him is, that he rais'd an *Army*, compos'd partly of Criminals, and of Banditi, to make war against the *Guiscard*, who were *Norman* Gentlemen, that had seiz'd upon *Apulia*. As Great a *Pope* as he is pretended to be, he did not escape being *Poison'd*, any more than his Successors, *Victor II.* *Stephen X.* and *Nicolas II.*

Alexander II. was chosen by the Cabal of *Hildebrand*, Monk of *Clugny*. The Emperor *Henry IV.* being provok't that this election was made without his consent, caused another to be chosen at *Basil*, named *Cadalous*, and sent him to *Rome* with the name of *Honorius II.* *Italy* is hereupon divided, and Armies rais'd for the one and for the other, there were pitch Battells, and Sieges, and very much blood shed. At length *Alexander* gets the victory, and remains Master: *Honorius* after having endur'd a Siege of two years in the Castle of *S. Angelo*, forsaken of all his Friends, he dyes of despair. See how they disputed for the succession of the Heritage of Jesus Christ.

From that time the *Popes* began to distinguish themselves, and be taken notice of for their Attempts against the Authority of the Emperors. *Alexander II.* undertook to cite the Emperor *Henry IV.* before him,

to

to purge himself from the Crimes that were laid to his charge. But *Hildebrand* the Monk of *Clugny*, that Monster of Pride, when he was made *Pope* under the name of *Gregory VII.* carried his Insolence against Sovereigns much farther than any of his Predecessors had done. He began his *Pontificat* with a false Oath, for having sworn fidelity to the Emperor *Henry IV.* he revolts from him, to become his Master. He Cites him, Excommunicates him, Deposeth him, and puts *Rodolphus* of *Senobia* in his place. That wretched *Rodolphus* suffers the due Punishment of the Crimes which the *Pope* had made him commit. He is wounded, and dyes, and makes this excellent declaration at his death; *Behold I now leave the Empire, and this present life; see this perfidious hand, which I lifted up to Heaven, when I swore Fidelity to my Emperour: Behold me in this deplorable condition, you that made me usurp that Throne which belong'd to him.* *Gregory* makes the Emperor *Henry IV.* come to him a foot to obtain his peace, makes him wait three days barefoot in the Snow at the Gate of his Castle, strips him of his Imperial Habits, and makes him put out a pitifull woollen cloak, and shews him a Whip and a pair of Scissors, to let him know that he deserved to have his head shav'd, and be thrust into a Convent, and there to have severe Discipline. He added Perfidiousness to his Pride, and wrote to the *Germans*, that he had given the *Emperor* Peace, but not restor'd to him his *Empire*. This Tyrant did likewise excommunicate and depose the *Kings* of *Naples* and of *Poland*, the *Emperor* of *Constantinople*, and threatned as much to *Philip I.* of *France*. His Pride exceeded that of any of his Predecessors, but he had not renounc't their Vices. He was suspected to have been too familiar with *Mathilde* Countess of *Tuscany*, he oblig'd her to part from her husband, that he might the more easily enjoy her, and so in-

*Abbas Urs-
bergenfis.*

Malmisbury.

chanted her, that she bequeath'd all the lands she had in *Italy*; which were very considerable, unto the *Church*: besides this, *Benno* accuseth him to have been a *Sorcerer* and *Necromancer*.

The conduct of this *Gregory* was a pattern for all his Successors, who copied it exactly. *Urban II.* continues the revolt, and engages in it *Conrad* the Emperor *Henry's* own son. This Son drove his own Father out of *Italy*, but dyed soon after without enjoying the fruits of his Crime. *Pascal II.* engages *Henry* the Emperors second Son in the same Rebellion against his Father, and stir him up to that degree of inhumanity, as to deprive his Father of every thing, and even to take him out of his Grave after his death. The *Popes* forced the Emperor *Henry IV.* to fight above three-score Battells: and in that manner they prodigally shed the best Blood of *Germany* and *Italy*. *Pascal II.* made a Treaty of peace with the Emperor *Henry V.* and confirm'd it by the most dreadful Oaths, breaking a consecrated wafer (their breaden God) in two peices, he gave one half to the Emperor, and took that other himself, with these words, when both in the manner did communicate, *May either of us two, who shall first break this Treaty, be separated from Jesus Christ, as these two pieces are separated from one another.* A little while after this he disannull'd all that he had done, retracted all that he had promis'd, and excommunicated the Emperor. *Calistus II.* excommunicated the Emperor *Henry V.* with bell, book, and candle. *Adrian IV.* makes a proposition to the Emperor *Frederick Barbarossa* that he should hold his *Stirrump* while he got on *Horseback*, and at length made him do it by force. He acknowledged himself to be his Vassal, and that it was of him that he held his *Empire*; he shew'd him the Picture of the Emperor *Lotharius*, upon his knees before the *Pope*, receiving his Crown from his hand,

The Popes of
the 12. and
13. Centu-
ries, and
their Chara-
cter.

An. 1119.

An. 1155.

hand, with words written at the bottom of the Picture that were intolerably insolent. *Alexander III.* continues the persecution against *Frederick*, and after having stirr'd up numberless enemies against him, doth at last force him to submit, and come to him, and kiss his Feet. He put his Foot on the *Emperors* Neck, using these words, *Thou shalt tread upon the Adder and the Cockatrice, the young Lion and the Dragon shall come under thy feet.* Another *Pope* having the *Emperor* at his Feet, whom he had just crown'd, kicks the Crown from off his Head with his Foot. *Boniface VIII.* giving holy Ashes to the *Arch-Bishop* of *Genoa*, instead of pronouncing the usual words, *Thou art dust, and to dust shall thou return;* tells him, *Thou art a Gibelin, and with the Gibelins shalt thou perish.*

Let us again go over the same times, and we shall see the *Popes* very busy in the *Holy Wars*, wherein the Blood of men was spilt like Water, the *Popes* being Generals of Armies, and robbing *Princes* of their Territories and Revenues, by the pretence of Piety, and pillaging the Christian World by the levies of exorbitant Sums, under the colour of defraying the Expence of an *Holy War* against the Infidels. *Gregory IX.* sent the *Emperor Frederick II.* upon this sleeveless Errand into the *Holy Land*, that he might perish there, and during his absence, he seizeth for himself all his lands in *Italy* and *Sardinia*. At the same time he divulg'd an horrid Calumny against the *Emperor*, that he had abjur'd the Christian Faith; with this design, that *S. Lewis* and the other Christian *Princes* should not scruple to take Arms against him. *Innocent IV.* treading in the steps of his Predecessor, excommunicates *Frederick II.* deposeth him, and causeth *Germany* to revolt from him. And perceiving that open Violence did not succeed so well as he would have it, he endeavor'd to have had him murder'd by his Domesticks. The con-

The Fury of
the *Popes* in
the *Holy*
Wars.

AN. 1245

Matthew Paris.

spiracy being discover'd, he gains *Peter de Vignes*, the Emperors *Chancellor* to poison him, and lets loose the *Cordeliers* upon him like so many mad dogs to worry him. He caus'd a *Croisade* or an Holy War to be publisht against him, abandoning his Life, his Person, and his Empire to the first that would take 'em.

The fury of the Popes in their schisms.

If we would a third time look over those *Centuries*, from the 11th to the 14th, we shall there observe the Pride and Fury of the *Popes* in their schisms. We have already seen that of three *Popes* who sat at one time on the pretended *Chair of S. Peter at Rome*. During the reign of *Gregory VII.* we see him at war with an *Anti-Pope* called *Clement III.* who came with an Army to make himself Master of *Rome*. *Gregory VII.* withstood him with another Army, and the earth was covered with Blood of the one side and the other; *Gregory* dyes, but not the schism with him, it was continued under two successors, to whom *Clement* still made a cruell resistance, in which at last he is overcome.

An. 1117.

Soon after you find Pope *Gelasus II.* contending with *Maurice Burdin* Bishop of *Braga*, who was created *Pope* by a contrary faction to that of *Gelasus*. That *Pope* dyed an Exile; but his Successor was more fortunate, he overcame his Competitor, took him alive, put upon him the bloody skin of a Goat, caused him to be drag'd thro the city of *Rome*, and at last to be thrown into the Dungeon of some Monastery, where he ended his wretched days. Within ten years you find the *Popes* are at the same trade again, bidding defiance to one another.

An. 1133.

Anacletus was Anti Pope to *Innocent II.* they mutually excommunicated one another with all their adherents, much Blood was lavisht in that Quarrell; for the *Germans* took the part of *Innocent II.* invaded *Italy*, and made terrible ravage and desolations in the Kingdom of *Naples*. In the time of the Emperor *Frederick*

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rick 11. Alexander 111. and Victor 1 V. (Pope and Anti-Pope) made the like havock by Sword, and Fire, and the effusion of much Blood, upon all that refuse to obey 'em. If the Reader care not to tarry longer on the consideration of the different schisms, which have torn and divided that See of Darknes, he need only consider that great *schism* which lasted above forty years. One *Pope* being seated at *Rome*, another at *Avignon*, and sometimes a *third* in another place. When there was nothing heard but mutuale excommunications, Damning one another, and bloody wars, which divided *Europe*, especially the Kingdom of *Naples* and *Italy*. Those wretched *Popes* combin'd to continue the schism; they refus'd joyn'tly to do any thing that the *Princes* of *Europe* advis'd, for the election of a *Pope* according to the *Canons*, and with the consent of all the *World*. They rejected all propositions of Peace, and did their utmost to keep every one the advantages they had got, and retain the Kingdoms in obedience to them. The spirit of Pride, Tyranny, Insolence, Covetousness, Impiety, and Irreligion was visible in all these things, as the Common spirit and temper of the *Popes*. But each *Pope* had also his peculiar character.

In the Catalogue of these *Popes* we meet with one *Honorius* 111. whom *Matthew Paris* styles, *Leo feritate sanguisaga avaritia*, a Lion for Rage and Fury, and an Horse-leech for Covetousness. We find also one *Innocent* 111. who made himself *Sovereign* of the Kingdom of *England*, and forc'd King *John* to possess it only as his subject, and as the Vassal of the *Church*. One *Innocent* 1 V. who was summon'd before the tribunal of God, saith *Matthew Paris*, and accused, to have render'd the *Church* of *Christ* abject and Contemptible as a despicable *Servant*, to have made it a shop of exchange, to have overturn'd both *Faith* and *Manners*, destroyed *Justice* and concealed the *Truth*. 'Twas

The Character of the *Popes* of the 13 and following Centuries.

this Pope who told his Kindred at his death, *wherefore do you Weep, ye wretches; shall I not leave you Rich?* we also meet with one *Martin IV.* whose Encomium was this, that he had the outside of a Shepherd, but within was a Wolf; 'twas he that among other Wishes, made this one, that all *Germany* might be turr'd into a Pool of Blood: One *Boniface VIII.* who entred into the *Popedom* as a Fox, liv'd there as a Lion, and left it as a Dog, inrag'd and desperate. One *Benedict XII.* who bought the Sister of *Petrarchus*, not of *Petrarque* himself, who abhorr'd the *Popes*, their Persons and their Lives, but of *Gerard* his Brother. One *John XXII.* who was depofed in the Council of *Constance*, as an Heretick, Simoniack, Perjured, Murderer, Poisoner, Adulterer, and Sodomite.

An. 1455.

After the Council of *Constance* we find *Alphonfus Borgia* Pope under the name of *Calistus III.* who pillag'd all *Europe* under pretence of soliciting the *Princes* to make War against the *Turk*. To him succeeded *Pius II.* who confesses his debaucheries, in the Books we have yet extant of his, and for the Reward of his Good Works he dyed with this Testimony, that he was *without faith*, and *without Piety*.

An. 1464.

Quickly after comes *Paul II.* declared enemy of all honest men, especially men of learning; a Simoniack, who sold all Ecclesiastical Preferments; a meer brute, and yet Proud and stately; a great Lover of Jewels and precious Stones, wherof he had heapt together a vast quantity. After this we meet with *Sixtus IV.* who from being a *Cordelier* got to be Pope: whose character *Baptista Mantua*, hath left us; he saith in short, that he was Luxurious, Debaucht, a Drunkard, Adulterer, and whatever can be imagin'd that was abominable. This concerning him that we read in History, that when the family of the Cardinal of *S. Lucy* presented him with a Request to have permission to use *Sodomy*, during

An. 1471.

Wesselius
Croning.
Tract. Theol.
Indulg.

during

during the three hot moneths of the year; that he wrote at the bottom of the request, *so let it be as is desired.* To this *Sixtus* succeeded one *Innocent VIII.* who was Lascivious beyond measure, and left eight Bastard Sons and as many Daughters; besides this, he was a Glutton, Covetous, and excessively Idle, so that no Vice was a Stranger to him. Immediately after this we find *Alexander VI.* whose Enormities were sufficient to efface the memory of all those of his Predecessors. He purchased the *Popedom* with money, he liv'd there in *Incest* with the famous *Lucretia*, who was his own daughter, whom he married to his own Son *Cesar Borgia*. She was therefore his daughter, his wife, his daughter in law. *Pontificis filia, sponsa, nurus.* He *Poyson'd* many that were Rich, to get their Estates, and after he had acted a thousand Villanies, was kill'd by that *Poyson*, which himself had prepared for Cardinal *Adrian*. After him, comes *Julius II.* a Proud, Head-strong man, Turbulent and Cruel, who acted the Souldier, and fill'd all *Europe* with Confusions: This was he, who had such famous Quarrells with *Lewis XII.* King of *France*, named the Father of the People. On which occasion, that King coyn'd a *Medal*, on which was a *Pope* with a *Tripple Crown*, and on the reverse, these words, *Pecdam Babylonis nomen. I'll destroy the name of Babylon.*

Leo X. succeeded him. 'Twas in his *Reign* that the famous Revolution of the *Reformation* hapned. He had not a dram of *Religion*, as every body Grants: A meer Worldling, that minded nothing but to make a *Figure*, to spend high, and heap together Moneys to serve his Luxury. 'Tis notorious, that he did not so much as believe a God; and one day told Cardinal *Bembo*, that this *Fable of J. Christ*, hath done us good service. *Adrian VI.* succeeded him: they say, he was an honest man, but a bad *Pope*. Thus the *Papists* them-

An. 1484.
Guiccardin.

selves speak of him; and so confess that a *skilful Pope*, and an *Honest Man* are inconsistent.

Clement VII. comes next; *Guiccardin* tells us, he was a Bastard, a Knave, a Hypocrite, a Coward, Credulous, a Slave to his Domesticks, and yet Proud, Restless, always aspiring to new Greatness. *Paul III.* succeeded him. Never was the *Memory* of any man loaded with more heinous Accusations. He had sold his sister *Julia Farnese* to *Alexander VI.* for a Cardinals Hat. He lay with another of his Sisters, and out of jealousy poyson'd her. *Laura Farnese* his Niece, was his Miss. He endeavourd besides to debauch another Niece; which was young, and handsome. He lay with his own daughter *Constantia*, and poysoned *Bosius Sfortia* her husband, and consequently his Son-in-law. A Book, that came out after his death, accuseth him of all this: if but a quarter be true, 'twould be enough. *John Maria de Monte* was chosen Pope, by the name of *Julius III.* the most Voluptuous Man in the World. He was suspected of Sodomy with a strange young Boy call'd *Innocent*, whom he made a Cardinal. But Sodomy in a Pope is a meer trifle, there is scarce an *Italian* who is free from it.

Paul IV. was the proudest Creature in the world; He would stamp with his Foot, and say, I'll bring down all the Kings under this Foot. He fill'd all *Italie* with Commotions, and made himself so odious to the people, that no sooner was his Breath gone, but his Statues were pull'd down, and thrown into the Sewers. *Pius IV.* who finish'd the Council of Trent, was Wise as to the World, one of the most cunning Politicians of that Age: His Policy was tryed to purpose, with the difficulties he met with in managing that Council, in order to the keeping up his Sovereignty, and hindring it from doing any damage to the Court of Rome. *Pius V.* was a cruel Persecutor of the Truth. *Gregory XIII.*

XIII. approved of the *Massacre at Paris*; he orderd that Tokens of publick Joy should be made at *Rome* for it: And to perpetuate the Memory of it, as of the most gallant act which was performed in his *Reign*, he coyn'd a *Medal*, on one side was *himself*, on the reverse, a representation of the *Massacre*, with these words, *Hugonorum strages; the slaughter of the Hugonots*. This *Massacre*, was an abominable Fact; and whoever approves of it, must either be *Antichrist*, or the *Son of Antichrist*. *Sixtus V.* who succeeded, was the Patron of the *League*, he set all *France* in a flame. This proved, that he must have been a very good friend of the *Spaniards*. And yet they have told the World, that he was a *Conjurer*, and made a Compact with the Devil to make himself *Pope*. *Clement VIII.* was accused to be a Poysoner, a Murtherer, guilty of Simony, a Sodomite, a Perjured Villain, an Adulterer, guilty of Superstitious divinations, and sacrilege. Thus ended the *last Age*. As for the *Popes* of our *Age*, they are well enough known. We know, that *Rome*, is always *Rome*. We need only read the Writings of the *Papists* themselves, such as the life of *Donna Olympia*, the Mifs of *Innocent X.* the Syndicat of *Alexander VII.* and a hundred other pieces of this nature; which are call'd *Libels*, and *Satyrs*, but do inform us of many Truths.

All this, is the least part, of what might be sayd on this head. 'Tis an *Ocean* of Iniquities which cannot be drawn dry. In a word, we must know, there hath not been a Throne in the World, defiled with such Abominations. We find above 25 *Popes*, convicted, or accused of *Magick*. Cardinal *Benno* reckons up several in less than fifty years. He was a Cardinal of the *Roman Church*, in the time of *Gregory VII.* 'Tis true, he was a bitter enemy of that *Pope*, and consequently, it may perhaps be said, that he is immo-

immoderate, in speaking of him. But I would fain know, what Interest he could have in painting out in such a manner, the *seven Popes*, that were Predecessors of *Gregory VII*? What rage, could induce him, to dishonour a *Church* in which he was *Cardinal*, and *Arch-presbyter*, if there had not been the force of truth, and the wise Providence of God, who would furnish us with this *Witness*? We find in the *Holy See*, examples of the most horrid Brutalities, that ever *Paganism* was guilty of, *Incests*, *Adulteries*, *Sodomies*, *Whoring*; and all along, a monstrous *Covetousness*, and *Pride*. I confess, I never reflect on this, without trembling at the dismal judgments of God, and the blindness, which men may contract. When men shall come to themselves, they will wonder (as I do) how such multitudes can possibly look on this spectacle without Horror: how they persuade themselves, that such a *Seat*, can be the *Seat of J. Christ*, the mansion of the *H. Spirit*, the source of those *Oracles*, that guide the *Church*. Surely, say I, some Thunder-clap hath struck the Hearts of Men, and plainly brutified them.

None must object, that some *High Priests* under the *Law*, were wicked, and favoured *Idolatry*: for
 1. *First* they come behind these Examples, a thousand, and a thousand leagues. 2. Those *High-priests* had not the Privilege of *Infallibility*, which the *Popes* pretend to. 3. *Lastly*. 'Tis not to be wondred at, that about the End of *Judaism*, God who intended to abolish that *Religion*, should permit some of the last *High-priests* to fall into great Wickedness.

CHAPTER IX.

A continuation of the fifth Character of Antichristianism, that is found in the Papacy; The extreme Corruption of its Members.

HEarken, how the great Babylon is described, in the 18 Chap. of the Revelation. V. 7. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, &c.*

Predictions
of the ex-
treme cor-
ruption of
Antichristia-
nism.

9. *And the Kings of the Earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they see the smoke of her burning.*

11. *And the merchants of the earth, shall weep, and mourn over her; for no man buyeth their Merchandise any more,*

12. *The Merchandise of Gold, and Silver, and Precious Stones, and of Pearls, and fine Linnen, and Purple, and Sack, and all thyne Wood, and all manner Vessels of Ivory, and all manner Vessels of most pretious Wood, and of Brass, and Iron and Marble.*

13. *And Sinnamon, and Odours, and Oynments, and Frankincense, and Wine, and Oyl, and fine Flour, and Wheat, and Beasts and Sheep, and Horses, and Charrrets, and Slaves, and the Souls of Men.*

14. *And the Fruits, that thy Soul lusted after, are departed from thee; and all things, that were dainty and goodly are departed, &c.*

16. *Alas, Alas, that great City, that was clothed in Fine Linnen, and Purple, and Scarlet, and deckt with Gold, and pretious Stones, and Pearls.*

22. *And the Voyce of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee.*

'Tis

'Tis evident, that all this gives us an Idea of the *Corruption* of this false *Church*, by the representation of what is seen in great Cities; where all manner of Pleasures abound, and all kinds of debauches are committed, and where men tast all the sinful delights of the flesh. Add to this, that *she* is described, as a prostitute Woman; adorned with Gold, and Pearls, that invites all the Kings of the Earth, to make themselves drunk with her criminal Amours. Let us now see, if this Copy does resemble the Original, and if the *Romish Church* bears this Character of an extreme *Corruption in Manners*. We have already view'd this Corruption in her *Head*, by a Relation of the lives and Practices of the *Popes*. We must now consider it in her Members.

The Corruption of the Tenth Century.

Ad an. 900.

We shall not go further back, than we have done in our account of the *Popes*, i. e. we will only consider this Corruption, down from the *Tenth Century*. And as to this *Century*, we will produce no other Evidences of the extreme Corruption which then prevailed, besides the notoriety of the thing, and the consent of all *Historians*. Since Cardinal *Baronius* confesseth it, I believe none will question it, He saith, *Is was an Iron age, on the account of its Hardness, and Barrenness; a Leaden Age, on the account of the Uglineſs of the Vices, which broke out as a deluge; and an Age of Darkneſs, on the account of Ignorance.* We have seen, that the City of Rome, and the Church of Rome, were arrived to a height of Wickedness, and Corruption, which passeth all imagination. This Torrent overflow'd all the places, which were joyn'd to this Church. The Author of *Fasciculus Temporum* informs us, that in most places, not so much as the Sacraments were administred, that *Magick*, and the Art of making *Charms*, and *Bewitching* people, were almost the only Learning of the *Priests*.

The

Chap. 9. Accomplishment of the Prophecies. 95

The *Eleventh Century* was not better: We may consult the *Historians* of that Age, and *Baronius* who on their report, tells us. That *besides Simony, the Field of Christ was overgrown with Thorns, and Nettles, which spring from the shameful putrefaction of the flesh, and dunghil of Corruption: that all flesh had corrupted its way, so that it seem'd, that a deluge was not sufficient to wash away the Filth; and that these horrid sins call'd for the Fire of Gomorra.* That is, that all kinds of Adulteries, Fornication, Sodomy, Brutality, horrid and monstrous Excesses, Debauches, Luxury, Poms, Vanities, and Pleasures of the Flesh reign'd in that Age.

The Corruption of the Eleventh Century.

The *Twelfth Century* comes next, when *Croisades* were in fashion: God, weary with enduring such dismal Wickedness, gave up these Wretches to a spirit of Madness, (styl'd then a *Spirit of Devotion*) that they might go and be destroy'd in the *Eastern* parts, and there seek the punishment of their Crimes. We may see how both antient and modern Writers, set forth the state of the *Roman Church* at that time, and the corruption of these *Holy-war* Souldiers, who yet were the very Flower of the Saints of *Europe*; for they had the Devotion to consecrate their Estates, to sacrifice their Ease, and Lives, to the gaining of the *H. Sepulchre*. They were Monsters, who wherever they came, left behind them the Traces of their Covetousness, in seizing all, of their Cruelty in Burning and Killing all, Friends and Enemies, without distinction; of their abominable Luxury, in the Villanies they committed. *The Lives of the very Clergy* (saith Maimbourg) *was so horribly debauch'd, that one cannot, without trembling, relate the bideous description, which the Writers of that Age have made of them.*

Corruption of the 12th Century.

Maimbourg History of the Croisades, l. 1.

We may see how *S. Bernard* a Miracle-working Saint, and consequently of good credit; and *Honorius of Autun*, the two gravest Authors of that *Twelfth Age*,

Age, do paint is forth. The Picture is made up of all kinds of Fornications, Adulteries, Incests, Detestable Villanies, and Acts of the utmost Filthiness: This is *S. Bernard's* account; he confesseth, that if one had digg'd through the Wall of the Sanctuary, as *Ezechiel* did, he might have seen far greater Abominations, than those the Prophet saw. There was no order of men, that was found. And *Honorius* of *Autun*, ranks in order, *Princes*, *Monks*, *Priests*, *Nunns*, and *Nunneries*, and all orders of men, giving a particular account of their horrid Abominations.

Corruption
of the 13
Century.

In Henrico
3.

The Corruption of the *Thirteenth Century*, was every whit as bad, yea worse; even as a torrent in its progress, swells and grows greater. We may judge of this, by one Instance, related by *Matthew Paris*. In this *Thirteenth Century* An. 1245, that the *Council* of *Lyons* (which is reckon'd among the General ones) was held. At the Conclusion of this *Council* Cardinal *Hugo* preacheth a sermon, in which he had this passage, addressing himself to the *Citizens* of *Lyons*. *My Friends* (saith he to them) *since we came into this City, we have been good Benefactors to you, and brought you in very great Gain. For at our coming hither, we found but three or four Whore-houses; but at our going away, we leave but one; 'Tis true, it reacheth thro the whole City, from the East-gate, to the West-gate.* The Corruption of Manners, must be worse, than it was in *Sodom*, when Impudence gets up into the *Pulpit* of *Jesus Christ*; or rather, that must be the *Pulpit* of *Antichrist*, where men take the liberty to speak such Abominable jests.

Corruption
of the 14
Century.

We have credible Witnesses of the Corruption of the *Fourteenth Century*. For instance, one *Alvares Pelagius*, a good Friend of Pope *John XXII.* whom he defended against *Occam* (the Father of the *Nominals*, who undertook the cause of the Emperor *Lewis* of

of Bavaria) He sets forth the *Cloysters* of his Age as places of Prostitution, where Debauchery, Gluttony, Idleness, Drunkenness, Luxury, filthy Converses, impure Discourses, Lascivious Touches did reign. And where all the Gates and Windows (as he speaketh) were open towards Death. He especially sets forth the horrid Sin of Sodom, a sin which reign'd even in the *Quire* of the most august and venerable Churches. We may likewise consult a grave Author, call'd *Marsilius of Padua*, who hath set forth Rome as it was in his days, exactly like that *Babylon* of which we have seen the description in the *Apocalypse*. But none hath so painted to the life, the corruption of the 14th Century, as *Petrarch*, the greatest Wit and Schollar of his Age. There are two and twenty Letters of his, which have no inscription, in them he reckons up all the Villanies of the *Nero's*, of *Heliogabulus's*, of *Sardanapalus's*, of *Caligula's*. He addeth the Wickednesses feign'd by Poets, the Crimes of *Pasiphaë*, of *Medea*, of *Hercules* when madd, of *Oedipus*, and *Thyestes*; and finds all these too little to afford a true Idea of the Corruption of the Roman-Church in that Age. So that he requests from God, the return of *Nero's*, and the resurrection of the greatest Monsters of Impurity and Cruelty; as a less Misery, than that the Church was oppress'd by.

Defensor pa-
cis,

We may judge, concerning the state of the Roman Church, in the 15th Century, by the Chastity of that venerable Assembly, the Council of Constance, which passeth in the Gallican Church at this day, for the most Sacred and valuable of all the Councils. 'Twas the flower of all the Clergy of Europe; in it, a Zeal against Heresie, burnt *John Hus*, and *Jerome* of Prague. 'Twas this Council, that purged the Sanctuary, and ended the grand Schism of the West. Notwithstanding in the Catalogue of those who attended on this Council, we find six hundred Barbers, 450 Women of

Corruption
of the 15th
Century.

Epist. 13.

Pleasure, and 320 *Juglers* and *Stageplayers* (not reckoning the other *Ministers* of all sorts of criminal pleasures, who no doubt were there) *Fornication* in that Age was a mere trifle. *Aeneas Sylvius*, who was afterward *Pope*, by the name of *Pius II.* confesseth it without the least shame, as if it had been a Bagatell; he saith, that he was not holier than *David*, and *Solomon*. 'Tis (saith he) *an old Fault, and I know not so much as one, who is free from it.* A good Evidence, to prove the Chastity of the Age; and *Clergy* in general. Nay, he is so impudent, as to assert, that, 'tis a natural Inclination, and that it cannot be criminal, seeing it comes from nature. We need not wonder, that this *Pope* should say, that *there was good reason to deny the Liberty of Marrying to Priests; but that upon better, it ought to be granted again to them.* If we would hear another Witness, concerning the manners of the *Roman Church* in the 15th Century, we may bring *Nicholas de Clemangis*, Archdeacon of *Bayeux*. He wrote a Treatise on purpose, which he calls *de corrupto Ecclesia statu*: and besides this, he mingleth his Complaints and Descriptions of it, in all his Writings. There are no Crimes, Debauches, Disorders, Brutalities, Ignorance, Drunkenness, Luxury, Impuritie, and Abominations, which do not find place in the description which he makes.

Corruption
of the 16th.
Century.

The sixteenth Century, was the Age, when the *Reformation* began. If we would be assured, concerning the Corruption of the *Roman Church* at that time, we need only hear the Confessions, which our Adversaries make at this day. Read *Maimbourg's History of Lutheranism*, *Mr. Arnaud's Apologie for Catholics*, and (to say all in a word) all those who have either writ the *History of the Church of the last Age*, or have made *Remarques* on that *History*. They all say, that 'tis true, there was reason to complain and be offended

at

at the *Clergy*, and *Monks*; that the Corruption was deplorable, and Manners extremely corrupted; and that, this occasion'd the revolt of *Zuinglius* and *Luther*, and disposed the spirits of the people to separate from a *Clergy*, that was guilty of such dismal Disorders. Besides, we have the Confessions of the *Papists* of the same Age, of Pope *Adrian VI.* of *Cornelius Musse*, Bishop of *Bitonto*, who in the midst of the Council of *Trent*, said, *That there was no Filthyness how monstrous soever, no Villany, no Impurity, with which the People and Clergy were not defiled.* We have the Testimony of the famous *Mantuan*, and of the learned *Espenseus*, who make such dismal and affrighting descriptions of the manners of the *Roman City* and *Church* in general, that one cannot forbear trembling, as he reads them. After this, we need not the testimony of the *Lutherans*, and of the *Hundred Grievances*, which were drawn up at the Diet of *Norimberg* 1522. wherein the Abominations of the *Clergy* of that time, are set down with exact Fidelity.

Observe, I pray you, that this dismal Corruption of *Manners*, in all the Ages which we have been mentioning, hath always been charged more particularly on the *Clergy*, than on the *People*. And this is a sensible Character of *Antichristianism*, that is found in the *Papacy*. We know that the *Clergy* and *Monks* are the principal Members of the *Papacy*: its Spirit and Soul resides in them so, that if *Popery* were *Christianity*, the spirit of this later, would be found in these two Orders of men; we should perceive some marks of the *Christian Religion* to shine forth in them. But by a righteous Judgment, God hath permitted them to contract the very greatest corruption; to convince those whom God will save, that the *Papal Empire* cannot be the Kingdom of J. Christ. The Corruption of the *Priests*, *Monks*, and *Nuns*, hath always been worse

The Priests, and Monks have always been guilty of the greatest Corruption.

than that of the *Laity*, that so it might appear, that the farther a man goes in *Popery*, the more he partakes of the spirit of *Antichrist*. We may view over again *Alvares Pelagius*, *Petrarch*, *Nicholas de Clemangis*, *Fasciculus Temporum*, and add to them, *Walter Mapes* an English Doctor, *Arnold de Villâ novâ*, *Leonard Aretine*, and an infinite number of others; and we shall see, that their most bitter Invectives, the lively Descriptions, and affrighting Representations of the Corruption they speak of, do principally relate to the *Court of Rome*, the *Priests*, the *Clergy*, the *Monks*, and *Nuns*. This is not a matter that needs to be proved. 'Tis notorious even in our dayes: for all, who have had a mind to collect filthy and obscene stories (even among the *Papists* themselves) scarce relate any thing, besides the enormous Crimes of the *Priests* and *Monks*; this hath made the Name of a *Fryar* odious; and the Proverbs which are in use, among the vulgar, make these the Instances of impurity: such a one (they say) is *Lazzy*, *fat*, and *lecherous* as a *Friar*. Hence, those who write *Satyr*s, fall especially on the *Monks*, as may be seen in the writings of *Rablais*, and the *Apologie for Herodotus*. Nor are they only obscure writers, who have attacht them with violence: The Bishop of *Bellay*, in the present age, hath omitted nothing, that might make them odious. And yet not one passage in him can be cited, where he hath spoken without truth.

Consequen-
ces that
ought to be
drawn from
Len. c.

Here I conjure those, who have any care of their own salvation, to bestow their attention on this *subject*. For in my judgment, 'tis the most proper to awaken those, who have not quite lost even Common sense. How can it possibly enter into the mind of any man, that the only *true Church* should be found in a *Society*, which for eight hundred years together, hath been guilty of so abominable a *corruption of manners*, that, that of the Heathens has not equall'd it? I grant indeed

indeed that we may find in *Heathen History*, some passages, as dismal, as those which are seen in the History of the *Papacy*: But I am bold to say, that we cannot find such a long series of Villanies, and abominable Practices so long continued. For about a thousand years, a *Church* is made up of Drunkards, Whoremongers, Incestuous, Wizzards, Magicians, Sodomites, Luxurious, Unclean Wretches, without Shame, without Virtue, without Modesty, without Bounds, without Masque. These are the main body, and community, there are scarce honest men enough, to complain of the Disorders of the rest. A man, I say, must be resolved to damn himself in cool Blood, if he digests this Absurdity, and is persuaded, that 'tis possible for *Jesus Christ*, to abandon his true *Church* at this rate, and suffer her to sink into such a *Corruption*. What can be replyd to this?

'Twill perhaps be reply'd, that in all *Ages* of the Church, the *H. Fathers* have complain'd of *Corruption of Manners*; and that we must not condemn the whole, for the Faults of some particular men. But 'tis an intolerable Affront, to the *Primitive Church*, to make the Comparison, between some Disorders, that the *Fathers* complain'd of, and the horrid Enormities of the *Papacy*. At least, the *Clergy* of those times, complain'd; therefore they were not guilty of the Disorders that they reproacht in others. Some will say, That there were great *Corruptions* sometimes in the people of *Israel*, which was the only people of God. 'Tis true; but then they did not last so long; God never sufferd this people to persevere constantly, for seven or eight *Ages*, in the Vices of the *Heathen*, and in the Abominations which they borrowed from the *Gentiles*.

'Tis sayd, that however these Disorders are *past*, and that we cannot any longer justly charge the *Church of Rome* with them: But *First*, if this were true, it

The Vanity
of the *Papists*
excuses.

doth not contradict the Truth of what I have alledg'd: 'Tis a certain Truth, that the *Church of Rome*, for *seven or eight Ages*, was sunk into this extreme Corruption. And I say it over again; There is none who retains any Liberty of Mind, who can possibly believe, that the *true Church* could lye under this dismal Infamy for so long a time, thro the permission of God. But, besides, where is this *Reformation of Manners*, which they so much glory in? In all the *Countrys*, where there are no *Protestants* to inspect the Deportment, and Manners of the *Papists*, things are almost at the same pass. We have *Historians*, *Travellers*, and Writers of *Travells*, who tell us, that in *Italy* and *Spain*, *Convents* are places of Prostitution, the *Monks* are employ'd to execute the worst of Villanies, and the *Priests* are the most notorious Pimps. We may consult *A Relation of the Commonwealth of Venice*, writ by *M. de S. Didier* a *Papist*, and a thousand other *Books*, that are in every ones hands.

'Tis true, in some *Countries*, the outside is somewhat alter'd, especially in *France*, where for these twenty years past, the *Court* being set upon the design of Reunion, hath judg'd it necessary (in order to gain the *Protestants*) to oblige the *Clergy* to behave themselves with more discretion. But how long hath this continued; and how far doth it reach? 'Tis in this present Age, that the *Bishop of Bellay*, hath set forth the *Cloisters*, as the Receptacles of *Idle Drones*, who live on the charge of the publick, and their Practice, is nothing but a company of Tricks to procure Gifts, Legacies by Will, Alms, the Estates of the Poor, of the Widows, and Orphans. 'Tis in our dayes, and within these 20 years, that the Behavior of all the *Convents of Cordeliers*, in all *France*, hath been discover'd. *The Facium of the Nuns of Province*, (the most notable piece that hath seen the light these hundred years) hath told

us, that these wretches, turn the *Nunneries* which are committed to them, into infamous places, to game and Drink in, where they converse very lasciviously with the *Nunns*, where both words and actions are licentious, where the highest Debauches are acted, where the *Nunns* take the *Monks* into their Beds, and suffer themselves to be debauched, even at the foot of the Altar. This, I say, is very lately done, yea 'tis universal. 'Tis not one *Convent* alone, that is thus guilty; the *Factum* tells us, that the very same is acted in all the rest. The piece is too curious, and too remarkable, to be neglected. It ought to be read, that we may there see, the present and modern Holiness of the *Papacy*: the *Copies* are not yet so rare, but they may be had, and large Citations may be read in our *Legal Exceptions* against Popery.

The History of *Magdelen of Bavent*, a *Nun* of the *Convent* of *Louviere* in *Normandy*, is of as fresh a date. This wretched Creature, together with the greatest part of the *Nunns* of that *Convent*, acted such Abominations, that would make one tremble, at the instigation of two *Priests*, who were *Directors* of that *House*. These cursed monsters, were wont to say *Mass* to the Honour of the *devil*, and made use of the consecrated *Hosts* when they lay with the *Nunns*, in such a manner that I dare not express it; 'tis to be read in the *Process*; which we might set down whole, if it was necessary. The matter was examined in the *Parliament* of *Rouen*, the *Convent* was razed, the *Directors* were burnt, *Magdelen Bavent* was imprison'd, several of the *Nunns* were sentenc'd, and dispers'd into obscure places. Some were punish'd with perpetual imprisonment. The business was hush'd up to prevent the scandal. Thus when the Vail is never so little drawn aside, we discry Villanies, cover'd with a pretence of *Reformation*. In earnest, is a man edified by the Lives of

our *Court-Bishops*, by their *Luxury*, their *Prodigality*, the *Costliness* of their *Furniture*, of their *Tables*, and *Equipages*, by their *irregular*, *licentious Lives*, nay *scandalous* as to women? Is not every *Satyr* fill'd with their *Disorders*, and *Debauches*? Shall they persuade us, that the *Court of Rome* is reformed? Those who are *dayly Witnesses* of what is done there, do they not give such descriptions of it, as are almost the same, with those we read in old *Writers*? I conclude therefore, that in the *History* of the *Manners* of the *Papacy*, we meet with an exact Accomplishment of what was foretold concerning the desperate *Corruption* of the *Manners of Babylon*. This is the *Fifth Character* of *Antichristianism*: we may proceed to the *sixth*.

CHAPTER X.

The Sixth Character of Antichristianism, which is found in the Papacy, viz. Excessive Pride.

Texts, that foretell the pride of Antichristianism.

Pride and *Covetousness*, may be ranked among the branches of *Corruption of Manners*. But these two *Vices* are so distinctly set down in *Scripture*, that they must be the principal *Characters* of the *Monarchy of Antichrist*. We ought not to put them into the croud; we ought to handle them distinctly, seeing the *H. Spirit* doth so. We begin with *Pride*. Of this *S. Paul* speaks in the second Ch. of the 2 *Epistle* to the *Thessalonians*, where he describes that *Man of Sin*, who was to be revealed.

V. 4. *Who opposeth and exalteth himself above all that is call'd God, or worshipp'd; so that he as God sitteth in the temple of God, shewing himself that he is God.*

I sit

Chap. 10. Accomplishment of the Prophecies. 109

I sit as a Queen, and am no Widdow, and shall see no Chap. 12. 7.
Sorrow, saith the Whore in the Revelation.

The Waters which thou sawest, where the whore Chap. 17. 15.
sitteth, are Peoples, and Multitudes, and Nations,
and Tongues.

'Tis neither Right, nor the Gift of God, that raises
her thus above the Nations; 'tis her *Pride*. 'Tis a Beast
that claims worship.

And they worship'd the Dragon, which gave power Chap. 13. 4.
to the Beast, and they worship'd the Beast.

V. 5. *And there was given to him a mouth, speaking
great things, and Blasphemies.*

These are the arrogant Titles, and proud Authority
which he claims.

Lastly, as *Christianity* is a Dispensation of Humility,
and self-abasement; *Antichristianism*, which is in all
things contrary to it, must be a Dispensation of *Pride*.
Let us see, whether there was ever any pourtrait more
drawn to the life, and so exactly like the Original. In
the Papacy, *Pride* is got to that height, as was never
seen any where else.

Such a *Divinity* hath all along been taught in the *Papacy*, as inclines the Soul towards *Pride*. It is *Pelagian*; it makes Man Master and Disposer of his own Salvation; it as good as abolisheth Grace, to give all away to the power and will of Man. It cherisheth this proud conceit in men, that they are saved by their own Merit; that their Perseverance depends on themselves; that they are able to do more good works, than they are obliged to do; that the overplus makes satisfaction for those who have not enough of their own. A few disciples of S. Augustine (the *Jansenists*) who are hid in the crowd, and at this day, dare not show their heads, are not considerable enough to make an exception from this general Rule.

Pride of the
Popish Divi-
nity.

The vast number of vain Services, the mortifying

of the Body, the Ropes, the Haircloaths, of which the *Papacy* so much boasts of, as Instances of Humility, are really sources of *Pride*. A man that hath been singular on earth for his observing these things, believes that God doth owe him a good recompense in Heaven. Our Angelical, Archangelical, Seraphical *Fathers*, do revive the Proud Sect of the *Pharisees*. 'Tis the *Papacy*, that hath afforded such proud Impostors, as *d'Aviano*, who go from one place to another, to get the Hommages of all the Fools, and that people may cry out as they go along, *The Holy Man, the Holy Man*.

Pride of the
Clergy in
general.

V. Hallior,
de Hierar-
chia lib. 3.
art. 3. pa-
rag. 1.

If we consider the *Clergy* in general, 'tis a Company of the proudest Creatures, that ever was in the world. Without any compliment, or blushing they stile themselves. *The Princes of the world*: if you will take their word, The meanest Priest is a *spiritual Emperor*; to compleat an Emperor in his own Order, that nothing is wanting to his Imperial dignity. His anointing makes him a King of the Church, and he acquires the whole perfection of the Quality of a Prince, as soon as he gets subjects, i. e. when a Priest gets a Cure and Parishioners. They talk continually of the Clerical eminence, and sublimity. They tell us, that the *Clergy* doth the neereſt approach to, and bears the most exact resemblance of God: yea, that those of the under-Clergy, are Superiors to any of the Laity. At this rate, not long ago a Doctor of the Sorbon discours'd, in his Book against the Jesuit Cellot. Is not this very like the description which our Lord Jesus Christ hath made of his Ministers? *The Kings of the Gentiles exercise lordship over them; but ye shall not be so: but whoever will be great among you, let him be your Minister, or servant. Not lording it, or affecting dominion over the Heritage.*

A little ordinary Priest hath the greatest Monarchs lying at his feet, and with a tone of Authority giveth 'em Absolution and remission of Sins. They set up themselves

themselves as so many *Judges* between God and men; and dispose of Heaven and Hell, as if they were their own. They take place and the upper-hand without any scruple of the greatest personages. Of the *three States*, which *Commonwealths* are divided into, viz. the *Nobility*, *Clergy*, and *Commons*; the *Clergy*, (which ought not to be reckon'd, as the *Tribe of Levi* was not, among the rest of the *Tribes*) notwithstanding, hath the precedence; and consequently place themselves above *Kings*, who are only the first or chief *Nobles* of their *Kingdoms*. The *Tribe of Levi* had no inheritance in *Canaan*, it was not reckon'd among the rest, because it was the portion of God, and he was their portion. But the *Clergy* in the *Papacy*, hath renounced their share of *heaven*, and taken possession of the *earth*: they make no account of God, but take for their portion, the chief rank in the dignities of the world. The *Bishops* will be styled *My Lords*; and whenas *Princes* have only the title of *Monsieur*, these monsters of *Pride* will be call'd by every body *Monseigneur*. Read the *Acts* of their *Assemblies*; 'Tis pleasant to see, how in every line, they style themselves *Monseigneur*, or *My Lord*. My Lord of *Agen* sayd thus, My Lord of *Tulle*, My Lord of *Paris*, &c. reported thus. Their houses are stately, their equipages are magnificent, their tables sumptuous, they live like *Princes*. Is not this very sutable to the *Ministers* of Christ? Nay, is it not evident, that these are the *Officers* of *Antichrist*?

The *Clergy* make themselves to be a *Kingdom* within a *Kingdom*; they exempt themselves from the Jurisdiction of their lawful *Soveraigns*. By virtue of their Priviledges, and immunities, they must be free from all charges. They have their own Courts, their own Judges, will have every body appear at their *Tribunals*, but will themselves appear at none, as if they were

Pride of the
Bishops.

were Sovereign *Princes*. We read in History, that these proud *Prelates*, have resisted their *Sovereigns*, have excommunicated, and made them hold the stirrup for them to get a horseback. In these later ages, *Kings* have taken a little heart, and refused such submissions: But upon this, the *Clergy* complains lamentably of oppression, and violence offer'd to them.

Pride of the
Court of
Rome and
the Cardi-
nals.

If we would see the *Pride* of the *Papacy* in its height, we must cast our eye on the source, the *Court of Rome*, the proudest, that ever was in the world; there we see some beggars, whose first rise was, to be scullions in a kitchen, or *valets de chambre*, and at the same time the *Patbick* to some Church man; such fellows, I say, leap so high, as to become *Princes* of the *Church*. Pillars of the world, Senators of the *Universal Church*: these are the titles of *Cardinals*, who pretend to be the superiors of *Kings*. For on their grand solemnities, the *Seignior Cardinal Bishop*, sits next after the *Emperor*, above all the *Kings* of *Christendom*: as is appointed by the *Roman Ceremonial*. In all places, they will go before *Princes* (who are not *Kings*) whatever Race and family they are of. At *Rome* they dwell in stately Palaces, have *Bishops* for their domesticks, and often times, there is not one of their servants, who is not of a better family than they.

Ceremon.
lib. 3. and
lib. 1. scd. 1.

Pride of the
Pope.

Lastly, 'tis in the *Pope* himself, in whom we have an exact accomplishment of the *Scripture* predictions, that paint forth the *Seat of Antichrist*, as a *Seat of Pride*: he will be styl'd *Sanctissimus Dominus noster*, Our most holy Lord. A true name of blasphemy, seeing that the true head of the *Church* J. Christ, never would be styl'd other than *Our Lord*, without addition. But the *Pope* will on many occasions, be call'd, *Our Lord God the Pope*, his divine Majesty, The victorious God and man in his See of Rome, *Deus Optimus Maximus*, Sovereign Monarch, and Vice-God, named
God

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God by the pious Emperor Constantine, and adored as God by that Emperor, The lamb of God, that taketh away the sins of the world, The most holy, who carrieth the most holy, i. e. the H. Sacrament; which being in their opinion Jesus Christ himself: behold the Pope in the same rank with Christ. This is he, who will have men to say of him, that he is greater than all the saints in heaven, yea greater than all the Angels, greater than the whole Church. That he cannot be judged by any, that he cannot be censured, or absolved, that tho he should carry along vast multitudes to hell, none may say to him, what dost thou? That he ought to be adored by all nations, that he exactly resembles God, that 'tis written of him, let all the Kings of the earth worship him, that he hath power in heaven and in earth, and ought to rule from sea to sea. Behold what things he saith of himself, and orders to be said, in his *Decretals*, in his *Councils*, in his *Bulls*, in *Inscriptions*. Nothing in all this is aggravated. 'Tis transcribed word for word, the citations are to be seen in our *Leg. Exceptions*.

Exceptions
1. and 7.

T will be objected, that Titles signify nothing: but these *Titles* are so many real pretensions. And these pretensions, are prodigies of pride, that were never heard of in any Throne, nor in any person. He pretends to have alone Right to make new *Laws*, to employ the forces of the Empire in his own service, that Princes ought to kiss his feet, that there is no other name in the world but that of the Pope, that he may depose Emperors, Kings, and all Sovereigns; that he can give away Crowns to whom he pleaseth, that he can absolve subjects from all Oaths of Allegiance, that he hath authority to dispense with Law, against Right, against the Gospel, against the Apostles; That God made two great Lights, that the Pope is the Sun, and that the Emperor is but the Moon, who hath all his authority from the Pope, who gives him the Empire, and

Pride of the
Popes pre-
tensions.

and that in the *interregnum* between the death of one *Emperor* and the Election of another, the whole sovereign power comes into the *Popes* hands: That *Kings* are only the *dogs of his flock*: but the *Pope* is the only *shepherd*: That he hath all Lawes in the cabinet of his breast; that he is the *Cause of Causes*: that he keepeth the keys of Heaven and hell: that he hath authority to command the Angels: that he is the *Infallible Judge* of the whole *Church*; that none can be saved, but in communion with him: that the *Old* and *New Testaments* ought not to be received, but because the *H. Pope* hath so pronounced: that he can change the natures of things, and make something out of nothing: that his power is greater than that of all the Saints; and that the *Pope* is the only *Bishop*, and the rest, are but his subdeligates, and have no power but from him: that *Emperors*, and *Kings*, ought to adore his *Pontifical Crown*, and his *Diadem*: that all *Kingdoms* are tributary to him: and that he may constrain all the *Commonwealths* of the world to pay him Tribute: that he is the stomach of the *Church*, and consequently it belongs to him, to distribute nourishment, *i. e.* riches, and wealth to the whole body.

Proud assertions of the *Popes*.

But what? perhaps these pretentions are vain, and without effect. Quite the contrary. For the *Pope* took the actual possession of all those pretended Rights, as far as he was able. Divers *Popes* have deposed *Emperors* and *Kings*. They took away the *Empire* from *Henry IV.* *Frederick I.* and *Frederick II.* they depriv'd several Families of the *Kingdom of Naples*, and bestow'd it on others. *Innocent III.* gave the *Kingdom of England* to *Philip August King of France*. After that he assum'd it to himself, and made *King John* pay him homage for it, as his Tributary and Vassal. *Alexander VI.* gave the *West-Indies* to the *Kings of Spain*,

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Spain, by the title of a Kingdom: *Julius II.* took away *Navarre* from its lawfull *Soveraigns* to bestow it on the *Spaniards*. The *Popes* have settled *Imposts* and *Taxes* throughout all their *Dominions*, and appointed *Receivers* to Collect the money. They have forc'd the *Greatest Monarchs* actually to kiss their *feet*: they have trod upon the necks of *Princes*; and kickt their *crowns* from off their *heads* as soon as they had put them on, and made 'em hold the *Stirrup*, while they got on *horseback*: they have obliged them to come and ask pardon on their *knees*, in the habit of *Penitents*, stript of all their royal *Robes*; they have sent *swords* to *Princes*, to let them know that they have all their power and authority from them; they have pronounc't *Anathema's* against all who would not obey them, and declar'd them to be *Accursed*, of what rank, quality, or condition soever they be, who should refuse obedience. They have appear'd in publick, with a magnificence and pomp, that was rather divine than Royal: they make the *H. Sacrament*, which is their God, to be carried in a less honorable place and manner, than they themselves. It is carried upon an *Hackney*, while the *Popes* are born upon mens shoulders, of whom the *Emperor* is to be one, if he be at *Rome* at the time of the great Ceremony. They actually grant *dispensations* contrary to the laws of God, in *Oaths*, and in the forbidden degrees of *Marriage*. They exalt themselves above their own *Saints*, who are their Gods, for they canonize 'em, and decree them to have the honour of *Altars* and *Incense*, whenever they please. They open the *Gates of Purgatory*, to fetch *Souls* from thence, whenever they have a mind to do so. They give *Indulgences* for *Sodomy*, and *Buggery*, for the *murder* of *Parents*, and for *Incest* with a mother or sister: Could God himself do more? There is not a tittle of all this but is notorious matter of fact, known and acknowledged,

ledg'd, or sufficiently proved, by undeniable Instances, in our *History of Popery*, and *Legal Exceptions*.

Is it possible that the eyes of mankind should continue shut as to these things? was there ever any picture more like the original? How can it be, that we should not confess that *this is he, who should oppose and exalts himself above all that is called God, and worships, and should carry himself as if he were God*? Is not this to exalt himself above the true God, to dispense with his laws, to assume to himself the adoration and worship that belongs to God, to call himself his vicar and vicergerent, without any authority or Commission to do so, and take to himself the name of a God upon Earth? Is it not to exalt himself above all that is called God, to advance himself above all those who are called Gods, and the sons of the most High; above the Kings of the Earth, who bear the Image of God? Is it not to exalt himself against that which is worshipt, to take place of the *H. Sacrament* of the Altar, which they adore as God; to prefer himself before Glorified Saints and Angells, to whom they build Temples, and confer upon 'em divine Honour? Lastly, is it not to act as if he were God, to pretend to be *Infallible*, which God alone is, to require that men should worship him, and kiss his feet, to rule over the Kings of the Earth, to depose them at pleasure, and set up others, to exact tribute from the whole Church; and stile himself the chief Shepherd and only Bishop of Souls?

The vanity
of the popish
Excuses for
all this Pride.

Shall we always be put off with this pittifull reply, that these are only proud pretences of some Popes, and that we are not to judge of their true Authority by such attempts as the wisest and best men among the *Papists* do at this day condemn; that these are only particular Opinions of some in the *Roman Church*, who with the *Prot. Ministers* abuse the people, to make the *Holy See* odious to the People? Prudence is an admirable

able thing, and so is the blindness of the *Gallican Church*, and of the present *Clergy of France*: to facilitate the return of the *Protestants* to the *Church of Rome*, they deprive the *Pope* of his sovereign power: they declare that he is not *Infallible*, that he is not above the universal *Church*, but the *Church* is superior to the *Pope*: that he hath no authority to depose *Princes*, or to dispense with the oaths of *allegiance* and *fidelity* in subjects, upon any pretence whatever, no not in the case of *Religion*. But what do they do by all this? they declare the *Pope* to be a Monster of Pride, who doth arrogantly ascribe to himself a sovereign Power, which doth no way belong to him; and that all the bold attempts he hath made to dethrone *Emperors* and depose *Kings*, and cause so many thousands to be *murder'd* to preserve himself in this authority, are enormous crimes, villanies and Injustice. *That is*, in short, *they declare the Pope to be Antichrist*; for is not this the Character of *Antichrist*, to assume to himself falsely and unjustly the Rights of *Jesus Christ*, to have power as our Lord, to bestow Kingdoms, and take away Crowns, to open Heaven and Hell, infallibly to determine all Controversies, to pluck up, and to plant, to build and to destroy, to have two swords, the one spiritual, the other temporal, and to be the only center and fountain of all the authority in the world? Is it not the part of *Antichrist*, to maintain an usurp'd authority by the slaughter of so many thousand *Christians*, as the *Popes* have done, who have often made *Germany* and *Italy* to swim in blood, to get the possession of this power to dispose of the *Imperial Crown* according to their pleasure? for my part, I expect a direct Answer to this, and in the mean time I maintain, that the *Pope* is a Monster of Pride, and the *Antichrist*, according to the last definitions of the *Clergy of France*, and the *Kings Declarations* pursuant to 'em.

Can any thing be more ridiculous than what the *New Converts* alledge, there is nothing, they say, more tolerable than the Power of the *Pope*, as it is now explaiⁿed in *France*: But I would fain know, whether the opinion of *France*, and the decision of her *Clergy*, be that which constitutes the *Pope* to be what he is, and what he ought to be. Let the *assembly* of the *French Clergy* at *Paris* say what they please, is it ever the less true, that the *Pope* doth ascribe to himself all that tyrannick Power we have been speaking of? Is it the less true, that he hath exerciz'd this power on an hundred occasions, and that he will still exert it, whenever he can? Is it the less true, that the *Gallican Church* on this very account is censur'd at *Rome* as guilty of *Heresy* and *Scism*? Is it the less true, that the whole body of the *Roman Church* looks upon the decision of *Paris* as a Crime? If I should discourse in *France*, of the *Kings attempts* upon his *Neighbours*, as men discourse of them at *Vienna* and *Madrid*, that nothing can be more *unjust*, would this make any alteration in the *Kings Right*, if he have any? would he not still have reason on his side, if it be true that he is in the right? what hurt can it do to a Potentate, that his Rights are limited and contracted by another Potentate, in words and writing, if the former continues still in possession of that which he pretends doth of right belong to him? Let not those therefore be deceived, who have suffer'd themselves to be abus'd by the modifications and abatements that have been made of the *Popes* power in *France*. This doth not touch the *Pope*, who continues still to be that in himself which he pretends to be: and therefore once more I assert, that this serves to no other end, but to prove to the *Gallican Church*, that the *Pope* is a Monster of Pride, and by consequence, that in this respect at least he bears the true Character of *Antichrist*.

CHAPTER XI.

The seventh Character of the Antichristian Kingdom, which agrees to the Papacy; a Spirit of Covetousness and Simony; and its extraordinary Riches.

TIs manifest by the 18th Chapter of the Revelations, that *Babylon the Great* was to be a City of great Commerce and Trade, and of great Riches, and consequently of Rapine and Avarice; because these are the ordinary methods by which men acquire more than ordinary Riches. *Babylon is a City of Merchants.*

Babylon is to be a City of Merchants.

V. 11. *The Merchants of the Earth shall lament and mourn over her; for no man buyeth her Merchandise any more.*

V. 12. *The Merchandise of Gold, and Silver, and precious Stones, and of Pearls, and Fine Linnen, and Purple, and Silk, and Scarlet, and all sweet Wood, and all manner of Vessels of Ivory, and of precious Wood, and Brass, and Iron, and Marble.*

V. 13. *And Cinamon, and Odors, and Oynments, and Frankincense, and Wine, and Oyl, and fine Flowers, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Bodies, and Souls of Men.*

That is to say, that Spiritual *Babylon* is Rich and Powerful, that her Goods are immense, that every thing there is to be sold and bought. Let us see whether this be not exactly verified in the *Papacy*; is it not Rich, to the greatest abundance, and do they not make sale of every thing. *First*, 'tis plain that *Covetousness*, dishonest gain, and that wretched Passion, which never saith 'tis enough, are the very soul and spirit of *Popery*. Their Doctrines are framed to get

The Papacy framed by Covetousness.

First, as to its Doctrines.

Money. The fable of *Purgatory* was forg'd by the spirit of *Covetousness* as well as Lying, to drain Wealth and Treasure from the Houses of the simple People into those of the *Priests* and *Monks*. 'Tis this hath made so many foundations of *Convents* with good Revenues, and Great houses settled by that which they call works of Piety.

The Sacrifice of the *Mass*, the most august of all the Mysteries of *Popery*, is made the source of a shameful and filthy Gain. 'Tis a Lucky hit for the *Clergy*, that someway hath been found to persuade the people, that this *Sacrifice* is good for every thing: good for the Living, and as good for the Dead; good for Sicknes, and good for Health; excellent to Find out what a man hath Lost, and as admirable to Preserve that which he hath in possession; good for Success in any undertaking by Sea or Land; so that there is no Merchandise in the world, that on this account hath so good a vent. Innumerable persons are maintain'd by it, and live by nothing else. They have increased the number of the *Sacraments*, because they are as so many Mines, from whence money may be had. Why are *humane Satisfaction*s made to signifie so much, but because you must pay dear to redeem them? Why have they contriv'd a *Treasure* for the over-plus of the Righteousness of the Saints, but to exhaust the *treasure* of the Ignorant, of the Superstitious, and of Libertins, who buy *Indulgences* for money, and do Penance by Proxy, paying well for it.

'Tis well known, that those *Indulgences* have made a filthy trade in the *Papacy*; the traffick of 'em hath been so shameful, that *Papists* themselves have complain'd of it. By what spirit were *Images* brought into the Church, and the *Invocation of Saints*? not only is a spirit of superstition and Idolatry concern'd, but of *Covetousness* too; for *Customhouses* are establish'd with

with reference to these, called the shrines of *Saints*, and consecrated *Chappels*, where the *Reliques* and *Images* of our *Lady* work Miracles. Multitudes of People flock thither, and bring costly Presents, and load the *Altars* with their Offerings, to the great Gain and Profit of the *Priests*. The proud Divinity of the *Merit of Good Works*, serves only to advance that which they call Works of *Piety*, which are no other than liberal Contributions to *Convents* and *Priests*. They fail not to urge the advice of *Daniel* to the King of *Babylon*, to very good Purpose, *Redeem they sins by Alms-deeds*.

Lastly, that arrogant piece of new Divinity, which exalts the *Clergy* so far above the rest of mankind, is of great use to serve a Covetous design; The *Pope* must be the first and principal *Monarch* of the world, the *Cardinals* must be the *Princes* of the *Church*, and *Arch-Bishops* and *Bishops* must be *Lords* and *Peers*, and consequently very rich to support their Dignity. No wonder therefore that the *Church* exacts Tribute from the whole Earth, and hath got possession of one half of the Wealth of *Christendom*. To this purpose doth *Cardinal Pallavicini* argue in his *History of the Council of Trent*. By this we see how the *Popish Theology* turns altogether to the side of a dishonest Gain: let us see whether their Practice be not answerable.

First, let us consider the Extraordinary Riches of the *Papacy*. There is no *Empire* upon earth, which can equal it. The *City of Rome*, and a very great part of *Italy* is intirely their own. The Kingdom of *Naples* is held Feudatory from the *Pope*. He is the temporal Lord of very considerable Lands, and large Revenues, as the *Cities of Liege*, with the Country that depends upon it, *Cologne*, *Treves*, *Mentz*. He did once possess all those great Bishopsricks of Germany, *Saltsburg*, *Munster*, *Osnabrug*, *Magdeburg*, *Paderborn*,

Prodigious
Riches of the
Papacy.

and several others, whose Bishops are Sovereign *Princes*, and many *Abbies*, whose Abbots are *Princes*, and members of the *Empire*.

The *Papacy* had all this: some part of it 'tis true is lost, but they yet retain a very considerable share. How large are the revenues of the *Church in France*? There are *Lordships*, and *Dutchies*, and *Peerages*, and *Bishopricks* of a vast revenue, wealthy *Abbies*, and great *Commendoms*. 'Tis the same in *Spain*, where all the *Prelates* are more Potent than the *King*, even at this day. *Englana* formerly was altogether the Territory of the Court of *Rome*. All the rest of *Europe* was almost in the same condition. In a word, we may say truly, that the *Papacy* in its height and glory was Master of more than half the Riches of *Europe*. To speak plainly, is this the *Character* of Jesus Christ, or of Antichrist? of *Jesus Christ*, who had not where to lay his head; and foretold his Disciples, that they must look for Poverty and Tribulation, Distress and Suffering? How blind and sottish must we be, not to perceive that this prodigious Power and Riches is *Antichristian*, exalting it self upon the ruin both of true *Christianity*, and of *Christian Princes*.

Unlawful
ways us'd by
the Papacy
to get Ri-
ches.

Let us see by what methods the *Papacy* hath attain'd to this height of *Power* and *Riches*. It was by unjust and unlawful Means, by Impieties so horrible, that we must be altogether insensible, stupid, and of a seared Conscience not to take notice of the working of the Man of Sin. The *Reader* would do well to peruse the treatise of *Father Paul concerning Benefices*. God permitted that in these latter days, it should be drawn out of Darkness, to open the eyes of the most blind in this matter. 'Tis wrote in a grave stile, by a learned Pen, without discovering any other design than to speak the Truth. 'Tis properly an *History* of the *Roman Church*, who made use of one Knavery after another

to draw the *Riches of Europe* into their Net. He had good reason to begin the *History of Benefices*, with the Instance of *Judas*, who carried the Purse of the Apostolical Colledge, and for Lucre of Money sold his Master; for he was the true Forerunner of the *Bishop of Rome* and his *Clergy*, and of the carriage of the *Church of Rome*. There we see the Tricks and Cheats which the *Clergy* used to persuade the *Laity* to alienate their *Lands and Revenues*, to put them into the possession of the *Church*: How the *Clergy* understood the knack of getting money by *Excommunications, Interdicts, Holy-wars*, and the *Fewds of Germany*, and the Contentions between the *Popes and Emperors*, the Divisions of *Italy*, the Weakness of some *Princes*, and the Superstition of others, thereby to attain to this *Prodigious Wealth*. When we see a beggar, one that was such, become of a sudden immensely rich, we need no other proof of his being a Cheat and a Robber, and we may therupon charge him with it without Injustice: for such excessive Riches cannot be got by honest means. To consider the *Prodigious Wealth* of the *Papacy*, is sufficient to assure us, that they did not honestly come by it, but by Rapine, Fraud, and Violence. The *Church* was poor, and had neither Gold nor Silver, in those days, when she open'd the eyes of the Blind, and made the lame to Walk: the *Liberality of Christian Princes* drew her out of this Indigence; but it was to her unhappiness and loss; for as soon as she became Rich, she became Covetous, Luxurious, and Wicked: and because those Riches which she got by the bounty of *Princes*, and the well-meant (tho mistaken) Piety of others, could not satisfy her greedy desire of more, no shamefull and dishonest means have been unattempted to acquire larger *Revenues* than she had before, and to add more to what she had already.

She then set her self to work upon the *Living* and the

The Simony
of the Papacy

the *Dying*, and to scare and frighten 'em, that they might part with their Goods in favour of those whom they intrusted with the care of their Souls; that is, the *Monks* and *Priests*. By plain and down-right Usurpations, without other mystery, the *Popes* and *Prelats* have seiz'd divers *Kingdoms*, and the most considerable lands of *Europe*; and to enrich themselves have made use of the most execrable *Simony*, which hath risen to that degree, as would make an honest *Heathen* tremble. These are but small matters in comparison; the Sale of Benefices, Reunions, Commendams, Degrees, Reservations, Expectatives, Preventions, Provisions, Resignations, Rescriptions, *Dignum Arbitrium*, Rescriptions in common form, and of the lesser one, signing the Grace of First-fruits, Translations, Erections, Cathedrals, Subrogations, Dispensations for Non-residence, Dispensations for Defects of Body, for Defect of Age, &c. These, I say, are but little things, and trivial in comparison with some others. Who can read without Horror the Sale of the most enormous Crimes, Incest, Parricide, Buggery, Sodomy, and Murder of the nearest Relations, set at a certain price, so much for Buggery or Sodomy, so much for a Nun who suffers her self to be known by a man several times within and without her Convent, with a capacity again for any dignity of the Order, even that of being Abbess, so much for a Woman who hath kill'd her child in the Womb; so much for having destroyed Infants by Incantments; so much for having murder'd a Father or a Mother, &c.

Can we read without trembling the Robberies which several *Popes* have committed upon *England*, as reported by *Matthew Paris*, or as is set forth in our *History* of the *Papacy*? Every year there came new Exacters of Tribute, who disposed of the wealth of that flourishing *Kingdom*, as if it had been their own, who sold Inheritances,

heritances, Moveables, and every thing, as if it had been an Enemies Country conquer'd by the Sword. This Character was given of one Pope, *that he was an ambitious, Proud Creature, insatiable for money; that there were No crimes so black and horrid, which he would not countenance and commit upon the promise of Money.* 'Tis the portrait which *Matthew Paris* gives of that great Pope *Innocent III.* but agrees as well to the rest of 'em as it doth to him. In all places, the Clergy combin'd together to oppress the *Commonwealth*, inso-much that in those dayes the *Princes* and *Great men* found themselves obliged to save themselves from those oppressions by contrary Leagues and Combinations. We have to this day extant in *Matthew Paris* the *Act* of Union of the *Dukes, Counts, and Peers* of *France*, who consulted together how they might maintain their Estates and Interests, against the Rapines, Frauds, and Violence of the Clergy of that Kingdom.

The insatiable avarice of the *Papacy* is so palpable and notorious, that for seven or eight hundred years past, scarce any Author, whether *Historian, Poet, or Orator*, but hath employed his Pen upon that subject. You may read the extract we have made out of *Alvares Pelagius*, the Abbot of *Usberg*, *Petrarch*, *Sannazar*, *Mantuan*, *Espencans*, all of them *Authors* who lived and dyed in the Communion of the Church of Rome.

Some of 'em compare the *Roman Church* to a vast *Abyss*, into which Torrents and Rivers continually run, but cannot fill it: others to a dreadful *Labyrinth*, in which are all sorts of Monsters, but no getting out of it, but by money the true *Ariadne's thread* wherewith to find the way out. Another tells us, that every thing is to be sold at Rome, Temple, Priests, Altars, Crowns, Fire, Incense, Prayers, Paradise, and God himself. Their eyes must be very fast closed, who cannot in all

Prejudices
against Cal-
vinism, chap.
3.

this Perceive the character of the *Antichristian Kingdom*. After all this, is it not very pleasant to hear the Gentlemen of *Port Royal* to draw a Prejudice and Exception against us from our Covetousness and selfishness in Opposition to the Ancient Bishops? Concerning them, they tell us, *that we do not bear of the Interest of Families, of Marriages, of base and carnal Passions, in the lives of those famous Bishops, and of all the great men of Antiquity, &c. They were all eminent for Holiness and self-denial.* It may very well be true, that in the lives which are wrote of those Great men we hear nothing of the Interest of Families, and sordid passions; but neither do we hear of their *Simony, Dispensations for Money, and Sale of the Sacraments, of Orders, of the Body of Christ, and of Heaven it self: we hear not one word of their selling Pardons for Parricides, Incests, Buggeries, Sodomies, Adulteries, and the vilest Crimes that can be named.*

The vanity
of popish ex-
cuses from
the fore-
mention'd
crimes we
accuse them
of.

Now what can they reply to all this? will they say that these things are only Stories and Calumnies made by *Protestant Ministers*? Let the Proofs we bring be consider'd, and our witnesses heard: we have a multitude who affirm all this; some of their Saints, *Bernard, Thomas Aquinas, Anthoninus Arch-Bishop of Florence, besides Petrarch, Rodrigue de Zamora, Nicolas de Clemengis, Sannazar, Alvarez Pelagius, Baptista Mantuan*; in short, all the Honestest men that the *Church of Rome* had for three or four hundred years. Will they say, that the *Church* is not obliged to answer this, and that we are not to make a Judgment concerning a *Church* by such things as these? That's very pleasant: by what then shall we judge? Is not a Tree known by its Fruits? and a *Church* by her Works? why must not the whole *Roman Church* be responsible for an Abomination, whereof she is guilty, both in her Head and Members? why must we not lay that

to

to her charge? which was settled both by Custom and Law, by Rule and Practice?

Will they say, that this is an old business, Crimes committed long ago, and that we ought not to ascribe it to the present *Roman Church*, that is now recover'd, and sound? were this true, I must say again, ought we not to judge of the *Roman Church* by what she hath been for seven or eight hundred years together? If this be a character of *Antichristianism*, as most certainly it is, shall any one persuade us that God would ever permit the True Church to have this Character, during seven or eight Centuries? 'Tis little more than an hundred years since the time of *Espenceus*, who wrote against this horrible *Simony*. The distemper was then in its strength, and the Church not cur'd: The Clamors of the *Lutherans* and *Calvinists* had no place then. But why do I urge this? are matters much mended in our days? Is not the same trade driven at *Rome* now as formerly? selling *Dispensations*, and *Licences* for all kinds of things, *Bulls* for Translations, *Dispensations* of Age, and for Marriages in forbidden degrees, for *Commendams*, and a thousand other things? what Reformation hath been made as to any of these by the *Council of Trent*? only that she hath raised the price of *Dispensations*, and that which heretofore might be had for a few *Pistols*, will now cost a considerable sum; so that the *Rich* only can get a Licence to *Sin*. If any man who is guilty of *Sodomy* or *Parricide* make his applications to the *Court of Rome* for absolution, may it not be obtain'd now, as well as formerly? Do we not know that all things may be bought there for Money, as well as in former times, tho now it be done with more secrecy, and in a manner somewhat less scandalous? Let us see how the *Court of Rome* is describ'd by a French Author, one of the wisest and most solid Writers of this Age. *As Rome*, saith he, every

Balzac.

Eccle-

Ecclesiastick believes the world to reach no farther than his own Head and Feet: he thinks that all is made for him. Let *Monsieur* the Cardinal B. arm himself with money, and friends, against *Monsieur* the Cardinal P. whom he looks upon as a Turk and an Infidel, if he happen to encounter him in the Contest for a Benefice or some other dignity. Who knows not that to this day they cause money to be brought to Rome from all parts of the World, by their *Annates*, *Bulls*, *Dispensations*, and a thousand other like methods? Some whereof may be seen in the extract drawn out of Cardinal *Palavicini's* History of the Council of Trent, compriz'd in a little Book, named, *The New Gospel*; so far is the Cardinal from being asham'd of this *Symony* of the Court of Rome, that he pleads for it, and defends it by twenty reasons, and maintains that what we call *Avarice* and *Simony*, is an honest and lawful means to support the honour and the Majesty of the Church.

CHAPTER XII.

The Eighth Character of Antichristianism, which agrees to the Papacy. The Spirit of Impurity and Reprobation.

IN the 16th Chapter of the Revelations we have an admirable Character of *Antichristianism*, and a very plain and evident one: where He speaks of three unclean Spirits coming out of the mouth of the Dragon, of the Beast, and the False Prophet.

V. 13. *And I saw three unclean spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the beast, and out of the Mouth of the false Prophet.*

V. 14. *For they are the Spirits of Devils working*
Anti-

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Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the battel of that great day of God Almighty.

V. 15. *And he gathered them together into a place; called in the Hebrew tongue, Armageddon.*

I cannot think that any man, who will consider without prejudice the interpretation we have given of this Oracle in our *Accomplishment of Prophecies*, can doubt of the truth of it. 'Tis manifest, that *those Spirits coming out of the mouth*, must be understood of words; for so words are exprest in a figurative stile in the H. Scripture. The *Spirits* therefore which come out of the mouth of the *Dragon*, the *Beast*, and the *False Prophet*, are doubtless the Words, Laws, and Doctrine of *Antichrist*. And termed *Unclean Spirits*, because of the Impiety, Folly, Extravagance, and Character of Reprobation, which is to be apparent in those Laws, and in that Doctrine of *Antichrist*. Let us see whether this agree to the *Papacy*, whether their words be not impious, and impure, extravagant and foolish, and bear the marks of a Reprobate Spirit. We must look for this in the words of *Antichristianism*, that is, what hath been said and taught by those who have liv'd in the *Antichristian Kingdom*; in one word, by the *Doctors* of the Church of *Rome*. They are of several ranks and degrees, *Schoolmen*, *Canonists*, *Legendaries*, *Preachers*, *Casuits*, and the *Authors of Mystical Theology*, *Devotion*, and *Controversy*. If we examin the words of all those different Authors, we shall find in 'em the Characters of these impure and diabolical *Spirits*, which come out of the mouth of the *Dragon*, the *Beast*, and the *False Prophet*.

The Spirits coming out of the Mouth of the Dragon are his words.

In the first rank are the *Schoolmen*, a sort of *Doctors* who started up in the *twelfth Century*; when the Devil had just compleated the *Antichristian Monarchy*.

The Impurity of the Schoolmen.

narchy, and made up the confused mass of Errors and Superstitions, which belong to *Antichrist*, the Beast spake, and innumerable lying *Doctors* appear'd under his Authority, to abuse the People, and continue them in the darkness of Ignorance. The Patriarchs of this kind of Doctors, who gave rise to this Monstrous Theology, were, *Lombard*, (whom they call the Master of the Sentences) *Albertus Magnus*, *Abelardus*, and *Thomas Aquinas*. The *H. Scripture* was buried in oblivion: *Aristotle* succeeded in the place of *S. Paul*: and a barbarous *Philosophy* brought forth a Divinity that was much more barbarous! What is this Divinity of the *Papists*? 'Tis a black and gloomy science, rising from the Bottomless Pit, cover'd with Clouds and Darknes. 'Tis a *Dedalus*, an inextricable Labyrinth, which the wisest of mankind can never unriddle. 'Tis a dark and confused *Chaos*, where a very little of that which is good is buried under a great deal of that which is otherwise. 'Tis a new and barbarous *Language*, invented to astonish and confound the simple, where they talk of nothing else but *Quiddities* and *Entities*, *Formalities*, and *Modalities*; *Heccities*, and *Identities*, *Categoricks*, and *Synecategoricks*, and a thousand such like things, good for nothing but to darken the minds of men, and hinder the light of Truth by an infinity of trifling unintelligible distinctions. 'Tis an Heap of frivolous *Questions*, knotty, impenetrable, obscure, and oftentimes blasphemous. In this Scholastick Divinity they gravely inquire, *whether God can separate a Relation from its subject*; *whether the Body of J. Christ could be in the Eucharist before his Incarnation*; *whether God could become a Woman*; *whether this Proposition, God is a snail, or a pumkin, be as possible as this, God is man*; *whether God could command all sorts of Crimes, even the Hallowed of himself, and the Hypocrisie and Dissimulation of*

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of all good Actions, even in his own Service; whether numeral words do add any thing real to the Divinity; whether the number of divine Persons ought to belong to first or to second Intentions; whether this Proposition, God the Father hates his Son, be possible or no; whether the second person of the Trinity might not have been united to a Devill, to a Stone, to a Plant, to an Asse; and if that be supposed, how the Stone or Plant could have been crucified, have preacht, and wrought Miracles, &c.

In all this one may plainly perceive an Impure and Reprobate Spirit, and the unclean spirits which come out of the mouth of the false Prophet. There is none of the Christian Mysteries but they have polluted and blemisht by their bold Questions; that of the Trinity, of the Incarnation, of the Divine Nature and Providence. And tho of late they are a little come off from that way, there yet remains so much of it as is sufficient to discover this character of Antichristianism. The Errors and Superstitions and Idolatries of Popery are concealed and cloak't under the niceties and darkness of this Divinity. 'Tis this that hath coin'd those numberless distinctions, which are so many Subterfuges, where error and Idolatry secure themselves, when we attempt to discover 'em. 'Tis to this Theology that we owe those famous terms, of worship absolute, and relative, Dulia, Latria, and Hyperdulia, of Transubstantiation, Concomitance, and an hundred others like these.

The Canonists are another kind of the Mouths wherby the Dragon, the Beast, and the False Prophet do speak; their words likewise have the Character of unclean and diabolical Spirits. Burchard Bishop of Wormes, Albertus Abbot of Gemblour, Anselme Bishop of Lucca, Ives Bishop of Chartres, Gratian a Benedictine Monk of Bologna, Raimond of Penna Forté, were the principal Composers of the Papal Laws, and

Impurities
of the Canonists.

of

of those *Decrees* of the *Papacy*, the body whereof makes up the *Canon Law*, and they are in truth the unclean and diabolical spirits which come out to deceive the *Kings* of the Earth, and to gather them together in battell against God, in the place of *Armageddon*, and that under the bond and tye of *Excommunication*. It may be said truly, that there is no Folly, Filthiness, Extravagance, or Blasphemy, which is not to be found in these *Authors* of the *Canon Law*. In one place we read, that a *Community of Wives* is a very good thing, and that *Plato*, who would have introduc't it, was the wisest of all the *Greeks*: in another we read that *Fornication* and having *Concubines*, is that which ought to be allow'd. 'Twas the *Canon Law* and the *Canonists* that establisht the Rules of that horrible *Simony* we mention'd in the foregoing *Chapter*. 'Twas *they* who regulated and confirm'd all the Rites of *Popery*, whereof their vain superstitions, and Idolatrous worship is compos'd. 'Tis *they* who have made all the *Corruptions* of Doctrine and worship to pass into a *Law*. 'Tis *they* who have made a God of the *Pope*, and spoken so many Blasphemies concerning him, a part whereof hath been mention'd in that *Chapter* where we treated of the *Pride* of the *Popes*; that he is a God; that he can make any thing of nothing; and that he is above *Emperors* and *Kings*; and can dispence contrary to the *Law* of God; that he is the sun of this world, and the only *Sovereign*; that he can be judged by no man; that if he should lead multitudes of *People* to *Hell*, or give them over to the *Devil*, no man hath any right to hinder him. The stupidity and blindness of men that can fall into this extravagance, is not to be exprest or imagin'd.

Impurities
of the *Catho-*
lics.

The third sort of *Doctors*, who speak for the *Papacy*, and manifest what Spirit it is of, are the *Casuits*. In this order of men an impure and diabolick Spirit is very

noto-

notorious, the Spirit of the *Beast*, and of the *Dragon*; for this we have no need of proofs. One part of the *Roman Church* will testify against the other. The writers of *Port Royal* in our age have laid open the unclean Spirit of *Popery* in their *morals*. Fully to understand the Filthiness of this spirit, you must read the *Books* which have been writ to instruct the *Directors* of Conscience, and teach them what Questions to put to the Penitents who come to Confession, and the works of *Burchard*, *Sanchez de Matrimonio*, *Emanuel Sa*, *Toles*, and several others, and you will find those Instructions can teach a man more Abominations, than are known by practice in the most infamous places of Debauchery. After this you must read the Decisions of their *Casuits* upon cases of Conscience, and concerning the nature of mortal and venial Sins. And you will soon perceive, that there are no Crimes, which they do not excuse, tolerate, and make light of. According to these men, Simple Fornication implies no guilt or malice; that to kill an infant in his mothers womb, by causing Abortion, is no Murder; that an unmarried Woman may be made to miscarry, to save her credit: that it is not Adultery to lye with a married Woman, if her Husband consent: that a Backbiter, who doth calumniate you, may be kill'd to prevent reproach: A man is not obliged to put away his Concubine, if she be necessary to him for his diversion and delight: 'Tis lawful to desire the death of a Father, to enjoy his Estate: 'tis not necessary to Salvation to believe either Paradise or Hell, but only in the general to believe in God: the command to love God is not at all obligatory: the sin of Luxury, Sodomy, and Buggery, are sins of the lowest rank: no one act of Love to God is necessary to Salvation; Contrition is sufficient, that is, the Fear of Hell. Are not these the unclean Spirits coming out of the mouth of the Dragon, the Beast, and the False Prophet?

The vanity
of their Ex-
cuses of their
ill Morals.

The Church of Rome must not think to acquit her self from this Charge, on the account of some modern Writers, few in number, persecuted by the rest, and overcome by the multitude of a contrary sentiment. For this *moral Divinity* is allowed of. What *Solicitations*, and incredible pains hath it cost, to procure the condemnation of some few of these and the like propositions? Even Pope Alexander VII. who condemn'd some of those maxims by his decree of the 5th of May 1667. did ratifie the toleration of one of the most frightful of all those Doctrines, viz. *that Attrition alone caus'd by the fear of Hell, without any act of the love of God, is sufficient unto Salvation*. This is a piece of the most monstrous Theology that ever came out of the mouth of the Devil. For it destroys the necessity of the first and great Command, which is the soul of all Religion, *Thou shall love the Lord thy God with all thy Heart*. 'Tis to overthrow the whole of Christianity from top to bottom, and open the door of Salvation to those who liv'd and dyed as bad as Devils. Alexander VII. left all this abominable Morality of the Casuists compleat, and all that he condemn'd in 45 Propositions is of little moment, except two or three articles. Innocent XI. whom they make a Saint, hath gone somewhat farther, I confess; but besides that, he hath spared all those *Maximes* that are fatal to the lives of Princes, and the safety of their Kingdoms; he hath only condemn'd those doctrines, that are express'd in the Bull, and forbid the teaching of em; but neither the Books or the Authors are made liable to any Punishment, and therefore this kind of Morality doth obtain as much as ever, and by this the sect of the Jesuits is risen to that point of grandeur, where we now see them. Because of their influence in all the Popish Courts of Europe; and 'tis to be observ'd, that they are the great sticklers for these Morals, which are no better

better than Infernal; the *Jesuites*, I say, who are fully possess'd with the spirit of *Poperie*, who are the great Bulwark of that *Religion*, and have preserv'd it from ruin for one hundred and fifty years; They are the true Mouth of the false Prophet. We can never sufficiently describe how many unclean spirits have come out of this Mouth of the *Jesuites*. Popish Authors themselves have taken the pains to keep a register of 'em; the many Books which complain of their *Theology*, and cry out of their *Morals* and *Doctrines*, would make a considerable Library. *Alphonfus de Vargas* a Spaniard, hath wrote a Book, intitl'd, *the Stratagems of the Jesuites*. Among other things he there tells us, that about the year 1625. the Spanish *Jesuites* had the impudence to compose a *Systeme of Divinity*, which overthrew the whole *Christian Religion*; one of them, named *John Baptista Poza*, made a book in honour of the *Virgin*, and of her immaculate Conception, called *Elucidarium Deipare*. Wherein he utters so many Prodiges and Blasphemies, that the other *Monks*, tho sufficiently drencht in Superstition, could not but abhor it. This deserves to be considered in the *Original*, or in the relation we have given of it in our *Legall Exceptions*: the Spanish *Jesuites* were so far from condemning their Brother for this, that they undertook the defence of him and his Book. In the same place we find a *Censure of the Apostles Creed*, composed by the same Spanish *Jesuites*, which is the most scandalous piece that ever saw the light. For all the *Articles of the creed* are therein discours'd of, as *Captious*, *Deceifful*, *Impious*, *Blasphemous*, *Heretical*, *Equivocal*, and *Erroneous*: did ever more unclean Spirits come out of the mouth of the Dragon and the Beast than these?

Part. 1. chap.

31.

CHAPTER XIII.

A Continuation of the Eighth Character of Antichristianism found in the Papacy; the Reprobate Spirit of their Legendary Preachers, Mystical Authors, &c.

THe Writers of their *Legends* are another Mouth of the Beast and False Prophet: and how many unclean Spirits have come out from thence? all the men of any sense and judgment among the *Papists* are ashamed of it. Let any one but read the Book of the *Conformity between Jesus Christ and S. Francis*, and he will find it stuff with more Extravagancies than all the Fables of *Paganism* amount to. He will there find *S. Francis* to be the man whom *Moses* speaks of, when he brings in God speaking after this manner, *Let us make man after our own Image and likeness, and let him have dominion over the Beasts of the field, &c.* God entered into a consult of the whole Trinity for the creation of this *Saint*. He was given to the world at the prayer of the *H. Virgin*. He wrought more miracles than *Jesus Christ*; cast out more Devils, and raised more from the dead than all the *Apostles* together. Was *Jesus Christ* transfigur'd once? *S. Francis* was so at least twenty times: did our Lord open the Eyes of some few who were blind? *S. Francis* hath cured a thousand. Had *Jesus Christ* his hands and feet pierc'd? *S. Francis* endur'd the same torment for many years. *S. Francis* was foretold by all the Prophets, and painted out by the most glorious descriptions of Sanctity that are to be found in the Scriptures. And this was the Sanctity of this *S. Francis*, that at a certain time he had the impudence to strip himself stark naked in the presence and

The unclean
Spirit of the
Legendaries.

and view of an whole *City*. He put Worms into his bosome, called the swallows his Sisters, Lambs and Hares his Brethren, spent whole days in singing with a Nightingale, made Women of snow, with whom he Lay at nights for the greater Mortification, &c.

The reprobate Spirit of *Popery* appears more visibly in nothing more than in the Idea of Evangelical Holiness, which their *Legends of Saints* give us; for it seems as if they did design to render *Christianity* ridiculous; and in reality this is unquestionably the Intent of that Lying Spirit, which hath fram'd the *Papacy*, and invented her *Legends*. When these *Legends* describe a *Saint*, they represent a *Fool* and a *Madman*. They tell us, that one Brother *Juniper*, out of Humility, and to make himself Contemtable, us'd to ease himself in the beds of those who entertain'd him, and to play at childish Games with Boyes; and that he wisht, that his Body after his death, might sink so horribly, that none might endure to come near him, and so he might be unbury'd. Besides, ascribing such Follies to them, they make them at the same time exercise terrible Cruelties towards themselves, to lye seven years on Thorns and Thistles for having kill'd a flea, as *Macarius* did: to tear, to burn their Bodies, to disfigure their faces, &c. as if God required such things of us. We shall not cite any thing of the old *Legends*, which may be rejected as sillinesses, that are now out of fashion; read the *Panegyrick* of *S. Rose*, written a while ago, and spoken at Rome by Father *Oliva*, the General of the *Jesuites*, and turn'd into very elegant *French* by *F. Bonhours*, another *Jesuite*. There they propound the most sottish and extravagant Idea of *Sanctity*, that can enter into the mind of man. This *S. Rose* was a native of *Lima*, a City in *Pern*. In her infancy, a certain inspiration moved her to consecrate herself to God, and renounce the world. While she was a

very young Child; her mother having forced her to wear a garland of Flowers, on a publick Festival, she put Needles under the Flowers, and stuck them so deep into her Head, that the skull was pierced, so that a great deal of skill and strength was necessary to pull them out: After this, instead of a Crown of Flowers, she made herself one of Nayles, which made a circle of great Wounds round about her head. Because Nature had given her Beauty, every night she rubb'd over her Face with an *Indian* powder, that was of so dismal an acrimony, that her whole face was cover'd with ugly and painful Sores. Because a Gentleman once commended the whiteness of her hands, she thrust them both into quick Lime, and held them there, till the Flesh was wasted away to the Bones. Her ordinary food, was the seeds of bitter Oranges, and Gall. She would be six or seven dayes together, without drinking, and when she did drink (that she might not dye of thirst) she took only a little warm water. Every night, she disciplin'd herself, with a heavy Iron Chain, that wore off the flesh, and bruised her very Bones. One day, she girt this Chain so strait about her, that it went into the flesh: she lockt it with a Padlock, and threw the Key into a well. This Chain fretted so deep, even to the Bones, that it grated on them: On this manner, this wretched Creature, was like to perish miserably by a lingering, and most tormenting death, and none could help her, for the Padlock was lockt, the Key lost, and her body being cover'd with sores, 'twas impossible to use either hammer, or file to get off the Chain. But the *Virgin Mary*, who had some work to do for *S. Rose*, came and delivered her from this Torture. After this (her History tells us) she made her self a little Hut, (as it were a little *Hermits cell*) at the further end of her Fathers Garden. The Flies, that annoy those climates, came presently in multitudes,

and

and fill'd the Cell. The *Saint* was sadly tormented, and She who was so in love with pain, yet could not endure this. She therefore made a Treaty with the Flies, on these conditions; *I will give you leave to shelter your selves in my Cell, when excessive heat, or cold drives you out of the Garden. I'll do you no hurt; and you shall promise to do me none. Let us live in amity, that neither my hands kill you, nor your Stings wound me.* These are her very words. Thus the Treaty was made, and it was honestly observed. The *Saint* made her a large Ring of Silver, in which were fastned ninety nine sharp Nayles, in honour of the 33 years of Christ's Life, which number she trebled in her round plate and wore it under her Hair, that it might tear the skin of her head. Her haircloth was made up with sharp Needles, and of such thick Hair, that her Body was constantly cover'd with many bleeding wounds. She wore sharp Iron Pricks on her Feet; but finding, that those parts were not mortified enough by that, she put her feet to the mouth of a glowing oven, and stirr'd not, till they were half burnt, and cover'd over with Ulcers. Her Bed was made of very hard planks, without a Mattress, without Blankets, or any coverings; on the planks thick logs of wood, at some distances one from another, filling the empty spaces, with Brickbats, and sharp Pebbles; this was her bed. These Stones pierced into the Planks; and much more into her Flesh, so that her Body was always cover'd with Blood, with Bruises, and wounds. Behold, after what manner this *Saint* lived six and twenty years. We ought in Charity to believe, that the *Legend* of this *Saint*, is a *Romance*, like the rest: and that there was never any person so sottish, as to make a *ragouist* of such a long and smarting torment. But ought we not to discern a spirit of Reprobation, in those who draw such pieces, on design to give us an Idea of the most excel-

lent Sanctity ! What an extravagance is it, to believe, that God requires such like things, or is pleased with them ? where have we any Commands, any Examples of them ? Because, we shall have occasion, in the following discourses, to speak again concerning *Legends*, I intend not at the present, to insist longer on the Evidences of this Spirit of Reprobation. 'Tis sufficiently manifest from other instances.

Vanity of the
excuses, for
the impure
genius of
the Legends.

To avoyd the force of this Evidence, the *Papists* now speak with great Contempt, of these *Legends*, and *Legendaries*. They cite concerning them, *Lewis Vives*, *Claudius Espenceus*, one *Canus* Bishop of the *Canaries*, who have spoken very ill of these *Books*, and of their *Authors*; they say, that these are *Fables*, which men of sense despise. But to what purpose is this ? 'Tis so far from disproving our Evidence, that it strengthens it. There are so many witnesses for us, even among our very Enemies. Let *Monfr. Arnaud*, and those of his Character, call these *Legendaries*, *pitiful Authors*, as much as they please; This is not at all against us. For it must be granted, that for five or six hundred years, these *Legends* were the Gospel of the *Papacy*. The *Bible* was a Book lockt up, and prohibited, utterly unknown by the *Laitie*; they know, read, heard nothing preacht, besides these impertinencies. No other *Spirits* came out of the mouth of the *false Prophet*, and the *Beast*. Is it credible, that God would suffer, that the true and real *Church*, should for so many Ages, be nourisht with nothing, but this filth ? Therefore, tho it should be true, that the Reign of this *Legend-Gospel*, is past, and ended, is it less true, that it lasted five or six hundred years ? But I add, you must not be over-persuaded, that it is ended; Go into *Spain*, and *Italy*, you will find that the Devotion of the people there, is still nourisht with this diet. Know that the most learned, and grave *Authors*,

thors, which the *Papacy* hath had in later times, have repeated all these impertinencies. The Jesuite *Turselline* hath in this *Age*, given us in his elegant Latin the *Legend* of our *Lady of Loretta*, together with all her false Miracles. *Lipsius*, famous among the learned men of this age, hath wrote *Books* to propagate such *Fables*. And but the other day, *F. Crasset*, hath printed on very good paper, and a large Letter, a *Collection* of such Extravagancies.

We may joyn their *Preachers*, with the Authors of the *Legends*. For before the *Reformation* the sermons in the *Church of Rome*, were nothing but Stories, and Fables taken out of the *Legends*. The same unclean spirit (coming out of the Mouth of the false Prophet) is to be discern'd in them. When for a long time, the *Pulpits* had been forsaken by the ordinary *Incumbents*, the Mendicant *Friars* took possession of them: The *Bishops* and *Curates* lived in a stupid Lethargy, and a brutal Ignorance; The *Priests* scarce understood *Latin* enough to read and say *Mass*; and at the same time lived in Drunkenness, Whoring, and the most horrid Disorders; the *Monks* finding the *Pulpits* forsaken, entred into possession of them. But good God! what kind of *Preachers*! Their Sermons were heaps of Extravagancies. If they were to preach of Charity, or of the Passion of Christ, they took their *Exordiums* from the heads of *Nilus*, and philosophiz'd upon the *Twelve Signes* of the *Zodiack*. They read a Text for fashion sake, but came not near it by many miles. The *Fryar* spake neither of *S. Peter*, nor *S. Paul*: he cited only the Seraphick and Angelick *Doctor*, the subtil, the Irrefragable *Doctor*. He fell upon some thorny School controversy, of which he discours'd in barbarous language. As to *Morality*, they put off some cold and childish allegories, some wrested applications of Texts of Scripture, some ridiculous para-

The wickedness of Popish Preachers, and their genius.

raphrases on Scripture passages: some sottish notions, (which were taken for flights of Wit, and efforts of Imagination) some ridiculous Fables, which were often obscene and filthy. We may see the proofs of all this, in the printed *Sermons* of that time, which are come down to us. *Menot*, *Oliver Maillard*, *Barelett* are at this day the Varities of *Libraries*, and those who are curious, preserve them as Originals of Impertinences. And in truth, tho at this day the *Popish Pulpits*, especially in *France*, are amended; there remains enough in the *Sermons* of the *Monks*, and in their Countrey *Preachers*, to convince us, at what rate they formerly preach.

Impurity of
the Books of
Monkish
Devotion,

After their *Preachers*, we will rank the *Authors* of *Books of Devotion*. And we must seek the *Devotion* of the *Papacy* in the *Monks*; for, as for the *Bishops* and *Curates*, we may affirm, that for several ages, they have renounced even the Profession of it. All the Religion of a *Curate* consisted in saying *Mass* very punctually, in singing *Vespers*, and *Mattins*, without either understanding or attention: the rest of his time he spent in Idleness, and Debauchery. But in what doth the *Monkish Devotion* consist? In erecting *Fraternities*, as they call them; among which the principal are that of the *Rosary* of the *Jacopins*, that of the *Rope-Girdle* of *S. Francis's* order, that of the *Scapulary* of the *Carmelites*, that of the *Girdle* in the *Augustinian* Order. These are styl'd *Arch-fraternities*. The grand business of the *Monks*, is to draw into these *Fraternities*, the devoutest *Men* and *Women* that can be found; but especially *Women* who are rich, and have the disposal of their *Estates*. Those that are poor, will not serve; the end and design of their devotion is to gain large *Almes* and *Gifts* to themselves. By the *Fraternities* (saith the Bishop du Bellay) the *Monks* impov'reish whole *Parishes*, destroy the *Hierarchy*, get

into their own hands the Government of the Church, like Boares, and Foxes, that spoyle the vineyard with their strength and cunning. Every Brother or Sister of these Fraternities, wear under their Clothes, either the Scapulary, or the Rope-girdle, or the Girdle of *Augustine*. To these they add Letters of Adoption, to have a share in the Whippings, Fastings, and other pretended Mortifications endured by the Brothers of the Order. But nothing can be had without good ready Money, which must be put in the Box, by the name of *Almes*. These are the great Revenues of the *Mendicant Fryars*. Accordingly you have one Order contending with another, which is a good diversion to see: every Order cryes up their Fraternity, and Marchandises, and speaks the most contemptuously of the advantages of the other Orders. The *Jacopin* boasts of his *Rosary*, and saith, that God reveald it to *S. Dominick*, to be the scourge and terror of Devils, a short abridgement of the whole mystery of Religion, a remedy against all Evils, the source of all good things, a certain means of getting eternal Life. The *Carmelite* saith, that his Order is as antient as *Elijah*, that the *Virgin Mary* is one of its Founders that all the *Carmelites* are Brethren of the *Virgin*, that the Holy *Scapulary* was brought by her, to the Blessed *Simon Stock*, General of the Order, for this end, that whoever dyeth in the *Scapulary*, might escape the flames, of hell. The *Cordeliers*, and *Augustins* speak of as great Wonders, about their *Rope-girdles* and *Girdles*. They have *Bulls*, in which full pardon of all sins is granted to those, who shall wear these marks of the *Beast*: On the other hand, every Order, turns the devotions of the rest into ridicule. While the *Dominican* cryes up the Virtues of his *Rosary*, he jeers at the *Scapulary* of the *Carmelites*, the pretended antiquity of that Order, the extravagant visions of *Simon Stock*. The *Carmelite* calls the *Rope-girdle*

girdle of S. Francis, a Whip for Doggs. Every *Fraternity* hath its Writers, whose *Books* are fill'd with impertinent *Commendations* of themselves, and contain *Rules* of devotion, to be observed by their *Disciples*. But the whole, is so dull, so ridiculous, and nonsensical, that a very *Jew*, who is wont to make his Religion consist in impertinent *Observations*, would be ashamed of it, and would not on any terms submit to it. These are the *unclean spirits*, that come forth of the mouth of the *False Prophet*.

Impurity of
the mystical
Teachers.

These *spirits* do also come forth of another Mouth of the *Beast*. These are the *Mystical Teachers*, a sort of men who are for *Devotions*, that are much raised above the ordinary Devotion of the vulgar. They are in a manner distracted, and have a style peculiar to themselves, which is altogether unintelligible both to others and themselves. When they would express, the elevations of the Soul to God, and its uniting with him, they will tell you, of *passive unions of the Deiform state of the Soul*, of *the introversion of the Mind*, of *the deiform fund of the Heart*, of *Irraditions*, of *Sequestrations*, of *melting ones self*, to lose and drown ones self in God, of *imaginary Exercises*, of *divine Inactions*, of *the state of Totality*. Among these mystical Authors, I believe we may rank a certain kind of *Fishers of mysteries*, who make it their work, to spiritualize, and turn into Mysteries, all the Ceremonies of *Popery*. Chance, Time, Superstition, Ignorance, brought them into the Church, sometimes such causes as subsist not now; and there was never any intention to couch mysteries under them. But afterward, they must be discovered in them. A *Priest* hath six or seven kinds of habits, a *Bishop* many more. The shape, the figure, the stuff of every one of these vestments, must hide under it some mystery of our redemption. A *Priest* cannot make the least antick motion but 'tis mystical.

We

Chap. 13 Accomplishment of the Prophecies. 141

We have taken the pains, to relate in our *Legal Exceptions against Popery* some considerable specimens, of these impertinencies; any one may consult the Book. There he will read the pretty mysteries (for example) which are coucht under the *Ringings of Bells*, as *Durant* explains them. *Bells signify Preachers, whose Office is (like a Bell) to call the faithful to the Faith; the wide hollownes of the Bell, is the Mouth of the Preacher; the Clapper, is his Tongue; the hardnes of the mettall, denotes the strength of his understanding, according as God said to the Prophet, I have made thy forehead hard, against their foreheads; the Bands which tie the Clapper to the Bell, is the moderation of the Preachers Tongue; the Bell-stock, is the Cross of Christ; the pieces of wood that go from side to side are the Fathers, who have spoken of the Cross of Christ, &c. the wheel fastned to the Bell-stock is the Conscience of the Preacher, the bell-rope is his Humility, &c.* There is a whole long Chapter of this strain; we may judge of the rest.

Rationall
divin. offic.
lib. 1. cap. 4.

Indeed, if we should go on with the History of these *Spirits of Reprobation*, that come forth out of the Mouthes, of the *Monks*, and *Teachers of the Papacy*, we should never come to an end; I will therefore only instance in *The Eternal Gospel*, which the *Fryars* labour'd to set on foot, in the 13 *Century*, on design to ruin the *Clergy*, or (to speak more truly) *Christianity* itself; for never any thing more horrid was seen. *This Eternal Gospel*, was (as they gave out) a New Revelation, made to the blessed Abbot *Joachim*. And this new revelation was much more excellent, than the doctrine of *J. Christ*, the *Prophets*, and *Apostles*; more than the *New Testament*, which was to be abrogated within six years, i. e. was to continue only till the year 1260. They gave out, that another *Gospel*, and another *Priesthood*, were to come in its place: That the *Jews* who dye in their *Infidelity* and *Blasphemies* against *Jesus*

Impurity of
the Eternal
Gospel of
the Monks.

Jesus Christ, shall notwithstanding be saved in the next World: that the *Monks* are not obliged to suffer martyrdom for J. Christ: that out of a *Monkish Order*, should arise a person in whom the Prophecies should be accomplisht: that men ought to think of returning to *Judaism*. This is a specimen of the impieties of this *Gospel*, which was framed by the Abbot *Joachim*, Abbot of a *Monastery* of the Order of the *Cisterians* in *Sicily*; one *Cyrill*, General of the *Carmelites*; and *John of Parma*, General of the *Franciscans*. The Divines of *Paris* were alarm'd, they wrote, and order'd others to write against this *Gospel*; but their writings were sharply censur'd at *Rome*. The issue of the Controversy was, that some *Censures* were granted against the *Monks*, whose Body declared themselves Protectors and Patrons of this *Gospel*: and the *Book* that bore this name, was silently suppress'd. This *History* is to be read in the *Directory of Inquisitors*, and in the Treatise of Archbishop *Usher*, de *Christianarum Ecclesiarum Successione & Statu*.

There only remains another Mouth of *Antichrist*, which we have not mention'd, viz. the *Divines*, who have treated concerning the Object of *Adoration*, and the manner of *Worship*. Out of this Mouth are come forth, unclean, and diabolical Spirits, abominable Discourses, which must not be omitted. But because we shall hear them in the ninth Character of *Antichristianism*, viz. *Idolatry*, we will not mention them here.

CHAPTER XIV.

The Ninth Character of Antichristianism, which is found in the Papacy; Idolatry in its height, confess'd by the Papists themselves.

IT cannot be doubted, that the Religion of *Antichrist*, must be an *Idolatrous Religion*. First, we read, that he should worship *Mauzzim*. Dan. 11. 38. But in his estate he shall honour the God of force (Hebr. *Mauzzim*) and a God whom his Fathers knew not, shall he honour, with Gold, and Silver, and with pretious Stones, and with pleasant things. He shall worship Idols of silver, and gold.

Antichrist, must be an Idolater, according to Prophecies. Dan. 11.

And S. John saith concerning the subjects of the *Antichristian Monarchy*: Revel. 9.

V. 20. *And therest of the men, which were not kill'd by those plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood, which can neither see, nor hear, nor walk.*

The whole thirteenth chapter, sets forth the *Antichristian Monarchy*, as an *Idolatrous State*. Its subjects worship'd the Dragon, which gave power unto the Beast. They worship the Beast itself. Ver. 4.

V. 8. *And all that dwell upon the Earth, shall worship him, whose names are not written in the Book of Life of the Lamb.*

The second Beast with two horns, exerciseth the power of the first Beast in his presence.

V. 12. *And causeth the Earth, and them that dwell therein to worship the first Beast, whose deadly wound was healed.*

Altho

Altho these Adorations principally refer to the slavish Obedience, that the *Subjects* of the *Antichristian Kingdom* do yield to the *Head* of this Kingdom: 'tis nevertheless certain, that this Obedience is here set forth as an *Idolatriy*, and that it is really so. *Lastly*, this *Babylonian Empire* is described to us by the emblem of a notorious *Harlot*, which was to commit abominable fornications with the *Kings* of the Earth, and make all men drunk with the Wine of her Fornications.

Chap. 17.

V. 1. *Come hither, I will shew unto thee the judgment of the great Whore, that sitteth upon many waters.*

V. 2. *With whom the Kings of the Earth, have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.*

Now every body knoweth, that when the *Scripture* speaks of a *Body*, a *Society*, a *Church*; the Fornications, and adulteries which are charged on them, signify *Idolatries*. Therefore 'tis certain, that *Idolatriy*, must be one of the Characters of the *Antichristian Kingdom*.

Several ways
by which the
Papacy is
guilty of
Idolatriy.

Let us see, if this Character be found in the *Papacy*. It is *Idolatrous*. 1. In the Adoration of the *Pope*, in giving divine Honours, & divine Attributes to him, viz. a divine Power, and an Universal Authority, which are put in his hands. 2. The *Papacy* is guilty of *Idolatriy*, in the Adoration of the *Sacrament of the Altar*; which is nothing but Bread, and yet all divine Honours are given it. 3. It is *Idolatrous* in the account of the *Invocation of Saints*; for the worship which is given to the *Virgin*, to *Angels*, and *Saints* makes them second-rate Gods; to whom Honour of the same kind are orderd to be given, that are given to the Great God. 4. *Lastly*, The *Papacy* is *Idolatrous*, because it obligeth men to fall down before *Images* of Wood, of Stone, of Gold and Silver. The *Idolatriy* of the
Church

Church of Rome may be consider'd either in their *Worship* itself, or in the excesses of this *Worship*. For instance, in the *Invocation of Saints*, either as it is generally owned by all the Members of the *Roman Church*, or as it is explain'd by the bygotted *Monks* and *Priests*, who are excessive in every thing, and keep no bounds. Thus, the *Idolatry* as to *Images* may be considered, either as layd down in the *Decrees* of their *Councils*, or in the modern softning explication, by which 'tis palliated, or in the Practice and downright Divinity of true *Papists*. I will not here undertake to prove the charge of *Idolatry* upon the *Roman Church*, on the account of the *Services*, which she Authoriseth by her *Canons*, and the unanimous Consent of her *Doctors*. This would necessarily lead us into *Controversy*, where we should be obliged to wash off the false colours, which the modern *Papists* make use of, to prove themselves no *Idolaters*, neither in adoring the *Sacrament*, or in the *Invocation of Saints*, or in worshipping of *Images*. In a word, we should be engaged in a long debate, whereas in this Treatise, I design to take my arguments only from indisputable matters of fact, and which are not debated. After this Method, I have proved all my preceeding characters of *Antichristianism* from *History*, and *Testimonies* taken from the *Books* of our adversaries, which themselves cannot gain-say. And thus I will here prove the *Idolatry* of the *Papacy*, by those Excesses, which are own'd for such, by all those of the *Roman Church*, who pretend to any honesty and purity. *Mr. Arnaud* and the *Papists* of his strain, do in a manner plainly confess, that the disciples of *F. Crasset*, and such like, are *Idolaters*, by their own Method of explaining and practising the *Invocation of Saints*, and *Worship of Images*. I shall assist those Gentlemen by setting down our Arguments.

L

We

Palpable
Idolary in
the Books
that direct
the Devo-
tion of the
people.

Damian.
serm. 7. in
natif. Virg.

Binet. Marg.
de Prodest.

Bonaven-
tare.

We cannot I suppose be blamed, if in discovering the nature of the *Popish Worship*, we make use of the Authors who have wrote Books, to guide the Devotion of the People. Now if their Directions be not *Idolatrous*, and lead not directly to *Idolatry*, we are content to be counted Lyars. First, these Books, and these Teachers, ascribe without any scruple a Divinity unto creatures. They call the *V. Mary*, a Deity, and Goddes. One of these Authors thus speaks to her: *O Virgin, have you forgotten your Humanity, because you have been Deified?* 'Tis a Cardinal of the *Church of Rome*, who spoke at this rate in the eleventh Century: which lets us see, that these Idolatrous Excesses are not new. A much later Writer saith of the Virgin, *that She is advanced to a kind of equality to God*. Another, that, *Her bosom is the Ocean of the Deity*. O Holy Lady (saith another to her) *I know that nothing is hid from you, and that by your Deity, you exactly understand all my faults*. The Lord hath said to our Lady, *Sit thou at my right hand, untill I make thy Enemies, thy footstool*. I suppose that to sit at the right hand of God, is the same, as to obtain divine Honour; at least we take it so, when we explain the Article of Christs Ascension. The *Jesuite Delrio* giveth the Virgin the Titles of *optima & maxima*, i. e. most good, and most great; We know, that the *Romans* gave these to none but the supreme of their Gods, and that *Christians* have bestowed them on the Infinitely Perfect Being. The *Jesuite Turfelin*, with innumerable others, calls her at every foot, *Diva*, i. e. *Goddesse*. My Goddesse, the *Jesuite James du Jardin*. The *Jesuite Rapin*, who is now living, famous for his Writings in prose and verse, saith of her, *Diva, quam rebus trepidis benignam*. *Lipsius* calls our Lady of Hall, *Dea Hallensis*, the Goddesse of Hall. These are Poets, you'll say: therefore that none may lay the blame of such

such language on the license of Poësy, we must know, that Philip Bernald, Ambrose, Catharini, Cardinal Bembo, in their prose, call her by the same Name of Goddess. Bernardin de Bustis, Antonin, Archbishop of Florence, would have her styl'd *Dea dearum*, the Goddess of Goddesses. Now these Goddesses, over whom the Virgin presides, are all the Saints of Heaven. And thus we have as many female deities, as there are Canonized Women in the Calender. They do not only style the Virgin a Goddess, but prove her to be so, and take their Arguments from this. That there is an infinite difference Between Her, and Her Servants, even as there is an infinite difference between God and his Worshippers; and from this, That we may measure the divine Greatness, by the Greatness of the Virgin; and from this, That she is the most noble chamber of the most H. Trinity; and from this, that God sayd to Her, Thou shalt be changed into me: and again, from this, that besides a being of Glory, and Grace, she hath esse dei, the Being of God; and lastly, from this, that God is not only in Her by his Grace, but in the way of identity, i. e. is become one with her.

Viridarium;
Viepass. Alu-
nus de Ropes;
Alexis de
Salo.

If the Virgin be a Goddess, and all the other Shee-saints be inferior Goddesses, and consequently, all the Men-saints be inferior Gods, it must not be doubted that all our good things come from them both. At this rate these devout Gentlemen speak; No favour comes down from God to us, but thro the hands of the B. Virgin. The Virgin is the Queen-regent of Paradise, the Country of Grace and Mercy. The Treasures of the H. Spirit were given her as her dowry, and Paradise as her Portion: Therefore all the Gates of Heaven are at her devotion. 'Tis thro her hands that all the Happiness which Heaven lets Fall into our soules doth pass. She is the Lady-Treasurer of Heaven; the dispenser of all the Gifts of God; She is the Neck, thro which Jesus Christ

Viridarium
Peibarr.
Binet. Alexis
de Salo.

Bernardin.
Stellarium.

Methodius. sends down all spirituall sense and motion unto his Church.
 Otorius. She ruleth over Earth, Heaven, and Hell. She is the
 Albert. high and mighty Princess, of the heavenly Potentates.
 Biblia Ma- She is universal Queen. A Queen seven ways; for she
 rix. hath seven Kingdoms. The most important Affairs of the
 Trinity pass thro her hands, so that all the Citizens of
 Heaven, the inhabitants of Earth, the Souls in purga-
 torie, nay in Hell, do acknowledge her as their Mistress,
 and humbly bow the Knee before Her. The Angels are
 the souldiers of the Virgin. She saith to one, Go, and to
 another Come. She turns about the Heavens, giveth
 light to the Sun, and governs the World. Her dominion
 is vast; for she not only commands the Creatures, but even
 God himself, as being his Mother. She hath a power
 over her Son, founded upon a better right, than that of other
 Mothers. For our Saviour hath a greater Obligation to the
 Virgin Mary, than other Children have to their Mothers.
 She hath requited God for all that she received of him.
 She hath discharged herself by way of retribution; yea,
 she hath requited God for all that we receive from him.
 'Tis true, we are Debtors to God, but as for the Virgin,
 God is a Debtor to her: for the Virgin hath done more,
 or as much for God, as God hath done for mankind. Iesus
 Christ by imitating the Virtues of Mary, discharged his
 Office of Saviour. The Virgin, together with her Son, is
 the cause of the Creation of the World; 'tis for her, and
 for him, that God created the whole universe. All be-
 lievers, are elected, and predestinated, thro the Virgin.
 She is the Book of Life. She merited to be the mother of
 God, and to be the Mother of all Mankind. Every thing
 that is spiritual flows from Iesus as the Father, and from
 Mary as the Mother of it. She is more merciful to
 Sinners, than Iesus Christ: 'Tis not possible, that those
 should be saved, from whom Mary turns away the eyes
 of her Mercy: and 'tis absolutely necessary, that those
 should be justified, toward whom she turns her Eyes.

'Tis

'Tis against her alone that we sin. If a man finds himself prosecuted by the justice of God, he may appeal to the Virgin. The Mothers Mercy hath often saved those whom the Son hath a mind to damn: one condemned by the Son, is saved by the Mother: If a man were in Hell, the Virgin is able to fetch him out.

Every body hath heard of the Red Ladder, and the White Ladder; the Red, is that of *J. Christ*; the White, is that of the *Virgin*. All those, who had a mind to go up by the Ladder of *J. Christ*, were tumbled down from the top to the bottom: and all those who went up by the Ladder of the *Virgin*, got into Paradise. *'Tis the Virgin, that gave her Son to men, and sacrificed him for them. She offer'd him, by agreement with the Father, and by conformity to the Son, and thus offering him for all, she hath procur'd the salvation of all. The Clients of the Virgin, represent themselves, as in suspence between the Son, and the Mother, between the Milk and the Blood, not knowing which way to turn.*

*'Tis easy to conclude, what kind of worship ought to be given to one, that is, and doth so many things. Therefore they say, that the Invocation of the Virgin, is of absolute necessity, and that those who pray not to her, are as bad as those who blaspheme her. They beg of her in express terms whatever is desir'd from God; Heaven, Pardon of Sin, Grace, Repentance, Victory over the Devil. 'Tis not enough to pray to the Virgin, you must adore her: every knee must bow to her; adoring her as sovereign Queen of Men and Angels. And this Adoration, is not to be a merely external Adoration, but internal. The Angels themselves adore the Virgin, and have adored her ever since she was born. On the account of her own Holiness men owe *Dulia* to her; on the account of her maternal relation they owe her *Hyperdulia*; and because she toucht our Saviour, the adoration*

Salazar.
Biner.
Coster.
Alexis.
Vasques.

F. Suffren
Viridarium
Crassier.

tion of *Latria* is due to her. Those who well perform these services, tho never so negligent of their duty toward God, tho *Villains*, *Robbers*, *Debauchees*, &c. they cannot be damn'd, because they have been *Clients* of the *Virgin*. This they prove, by innumerable examples of those, whom the *Virgin* hath by strange Miracles, brought back as it were from the Gates of Hell, because they had been her *Votaries*. And as an evidence, how highly pleasing this Adoration is to the *Virgin*, she hath wrought more *Miracles* within these last seven or eight hundred years, than God hath wrought since the *Creation*, by *Moses*, and the Prophets, by Jesus Christ, and his Apostles, and by all the Saints together. Her *Images* have Spoken, they have Sung, they have resisted the Fire, and the Hammer, they have soared in the Air like Birds, they have sweet Blood, and Oyle and Milk have run from them; some of them have been turn'd into Flesh; they have Wept, Lamented, Groaned; they have made the Lame to Walk, the Blind to See, the Deaf to Hear. They have cured all kinds of Diseases, and Wrought all sorts of Prodigies. For these reasons, people will go to the end of the World, to visit these consecrated *Images*, they kiss, and fall down before them, and render to them an external Worship, accompanied with a most fervent internal devotion. They rubb their Chaplets, or Beads, their Handkerchiefs, upon these *Images*, and wear about them these Chaplets, and cloths, which have touched the *Images* of the *Virgin*: and believe, that they are reliques which have a virtue to preserve from all Evills. That which we have discours'd concerning the *Virgin*, may be applyed to *Saints* proportionably. There is no Folly, or Extravagance that we have now related, but every Order of *Monks* say such like of their Founder, and Author; the *Cordeliers* and *Capucins* of their *S. Francis*,

cus; the *Jacopins* of their *S. Dominick*, and in general, of all the pretended *Saints* of their *Orders*, they are more Holy than *Seraphims*; they raise the Dead; they heal all *Disceases*, the whole Creation is subject to them. We shall see their *Instances*, when we come to handle the *Fables* of the *Legends*.

CHAPTER XV.

An Examination of the Excuses, by which some late Authors endeavour to palliate the Idolatry which hath been set forth in the preceding Chapter.

Here is none, unless he is plung'd into the darkest Superstition; but must confess, that, what we have been relating, is *Idolatry* in the highest degree. Accordingly, since of late some *Papists* of the *Gallican Church*, have taken up something of a Spirit of Moderation, people begin to be ashamed of these Excesses. Indeed, how can it be, that men should not see the *Blasphemy*, that lyeth in giving to a Creature that which belongs only to the Creator? To ascribe just every thing to the *Virgin*, which can be spoken of *God*, and consequently to give her divine Honours? Those Gentlemen, who make it an Article of their faith to follow the sentiments of a certain *Ecclesiastick*, who wrote, *The wholesom Advicees of the Virgin to her indiscreet Votaries*; tell us, that the things charged, are the Excesses of some *Fryars*, which were never approved by the *Church*; that no *Council* ever enjoyn'd them; that at present, all those Follies are antiquated; that men are perfectly come off from'em; and that the *Invocation of Saints*, must not be judged of by that measure. And therefore, if we have no other Arguments, to make good the charge of *Ido-*

*l*atry, that we bring against the *Church of Rome*, we must be non-suted. This is their note for these last twelve or fifteen years, and what they perpetually repeat to the *New Converts*; yea they write, and print it, that all those who revive these *Monkish Superstitions*, are some pitiful *Jesuites*, such fellows as *F. Crasset*. They tell us, that when we pray to *Saints*, we do nothing more really, than place them among them who pray. And that we pray to them, on the same ground and design that we desire a Friend to pray for us.

The Roman Church, is Idolatrous in the Invocation of Sts.

*F*irst, we reply, in a word, that the *Invocation of Saints*, the most refin'd, and the most amended by the *Ecclesiasticks of France*, is a real *Idolatry*; and therefore tho we could not reproach the *Church of Rome* with these excesses, we have notwithstanding very good proof, to convict her of *Idolatry*. We say in the 2^d place, that 'tis enough to us, that these Gentlemen do acknowledge, that these Excesses are *Idolatrous*, as Mr. *Arnaud* expressly owns it, and the Author of the *Advices*, &c. does strongly prove it. This acknowledgment, I say, is enough to us, to found an Accusation of *Idolatry* against the *Church of Rome*, and to evince, that she bears this Character of *Antichristianism*, as well as the rest. 'Tis a meer Cavil, to say, that the *Roman Church* can only be charged with that she hath expressly determined in her *Councils*. The universal consent, the constant practice of her people, the uniform Theology of all her *Doctors*, the Orders and Examples of her *Popes*, and lastly, the toleration, or rather the long reign of these Abominations, without the least contradiction, are sufficient to give us ground for judging this to be the *Religion* of the *Papacy*. For we now take it for granted, that for these last seven or eight hundred years, this is the *Religion* of the *Latin Church*,

and

Chap. 15. Accomplishment of the Prophecies. 153

and that all her Teachers, have approved, have taught and practis'd it; that the *Popes* have Authoriz'd it, by their Decrees, by their Examples, by the blasphemous Hymns, which themselves have compos'd in Honour of some Creature.

We defy Mr. *Arnaud*, and all the refin'd *Papists* at this day, to cite the Authors, who have dared to condemn these Excesses. We easily believe, that there have been some, who have neither approved, nor practis'd them. But the number hath been so small, and the torrent so violent against them, that they had been burnt, if they had taken the courage to declare themselves. 'Tis so publickly notorious, that nothing can be more, that before the *Reformation*, God and his Worship were scarce known by the common people: Nothing was talk'd of but *Pilgrimages* to *Saints*, or to some *Image* of the *Virgin*, the Miracles wrought by *Images*, and especially by those of the *Virgin*; Vows and Prayers made to *He-Saints*, and *She-Saints*. The *Jesu Maria* had so shut out the name of *God*, that it did fill your ears on all occasions. In dangers, in fear, in surprises, in short prayers produced by any strong passion; All the world knoweth that in these horrid dark Ages, the *Monks* were the Masters of the Conscience, and Directors of the *peoples* Devotion. These *Monks*, I say, who are the principal Authors of these dismal Excesses, which men are forc't to be asham'd of at this day. Such was the torrent of this impiety, that those who were not born down with it, were forced to conceal themselves, so that 'tis no wonder, that we of this age cannot name and shew them. These Gentlemen, when we tell them, that God reserv'd his *Elect*, hidden in *Babylon*, do insultingly ask us, Where were those, who deny'd to adore the *Eucharist*, or pray to *Saints*? and that we should name those hidden Believers. We

take our turn to ask them, shew us those honest people, who did not partake in these *Monkish* superstitions, as you call them. Shew us those true *Catholicks*, who worshipped God in all purity, and who prayed to *Saints*, only to place them in the number of those who pray to God.

In the publick Hymns, compos'd by Popes, we find instances of Idolatry.

But behold two or three Evidences sufficient to stop the mouthes of these Gentlemen, the Advocates of *Popery*, whose deformities they conceal with so much cunning. The *First* is, That in their publick *Hymns* authoris'd by the *Church*, publicly sung, printed in their *Missals* and *Hours*, we find these same Superstitions, which they own to be *Excesses*, and we call *Blasphemies* and *Idolatries*. Have they not sung in one of the Hymns of the *Roman Church*, *monstra te esse matrem; shew yourself to be his mother, i. e.* command your Son with the Authority of a Mother. Did ever any private Author say anything more horrid, than this, that a Creature should in a way of Authority command its Creator? Are there not these words in an antient Hymn, *positus in medio quo me vertam nescio;* which are spoken by a *Devotionist*, plac'd between Jesus Christ, and the Virgin, and knoweth not which of them to prefer? They were not therefore meer private persons, who were guilty of these Excesses. Our *second* Evidence is this, that these Blasphemies have come out of the Mouthes of the *Popes* themselves; of *Popes*, I say, who are the Mouth of Jesus Christ, and who cannot err, as 'twas universally supposed in those times. Was it not Pope *Innocent III.* who compos'd that Hymn, in which these words are found, *Precor te Regina Cæli habeas me excusatum, nam peccavi tibi soli, i. e.* I beseech Thee, O *Queen of Heaven*, to forgive me, for 'tis against Thee only I have sinn'd? Is not this to put the *Virgin* in the place of *God*, the great Lawgiver and soveraign? Our *third Proof* is this, that the *Authors*

of

of this extravagant Devotion, whose worship is full of Blasphemy, have yet been canoniz'd. One of these *Saints* is Cardinal *Bonaventure*, another is *Antonine* Arch-Bishop of *Florence*. There are others, as *St. Bernardin*, *St. Anselme*, &c. Did the *Church* at that time look upon these men with the same eye as *Mr. Armand* now doth? would he increase the number of *Saints* by the names of those whom he stiles Wretched Authors, and Pittiful Fellows, such as *Father Crasset*, and other sorry *Jesuites*? A fourth Argument we may fetch from their *Expurgatory Indexes*. If these *Monkish* Superstitions have been lookt upon as extravagant and excessive, ever since the *Council of Trent*, why are they not condemn'd? why are they not raz'd out of their Writings? why are not the Books forbidden? wherefore do we not find them in some *Index* of forbidden Books? and there have been many such printed at *Rome* and in *Spain* within an hundred and fifty years. On the Contrary, These Authors have been in vogue, and as much esteem'd as formerly; these Idolatrous *Saints* have kept their place in the *Calendar*, and their *Statues* been continued in *Churches*, their *Worship* in the *Roman service*, and their *Festivals* in the days of the year: After this they must be very impudent to tell us, that these excessive and extravagant *Devotions* were not the general *Religion* of the *Roman Church* for seven or eight hundred years.

As to that which these Gentlemen tell us, that this is a thing past and gone, and ought not to be imputed to the present *Roman Church*, because they are not now guilty, but have reformed and brought back the *Invocation of Saints* to what it ought to be. To this, I say, divers things may be answered; First, that granting the truth of this, it would nevertheless be true, that the *Church of Rome* hath been *Idolatrous* for seven or eight hundred years, and this were enough to justify

This Extravagant Devotion which thus borders upon Idolatry doth yet continue.

stifie our Charge of *Idolatry* against her, and to prove the Character of the Kingdom of *Antichrist* belongs to the *Papacy*. But I say further, that this Assertion implies a much greater Impudence, than the former Excuse; for the darkness we are under as to former times, might serve for a pretence in the denial of a matter of Fact concerning those times; but all shame must be lost in those that will contest a present Truth, and affirm that which our senses will evidence to be false, whereof we may every day see the contrary. What ought we then to judge of our modern *Converters*, who so confidently assure their *new Converts*, that all that was excessive in the Worship of *Saints* is now corrected and amended. Is there any one thing abated of what we Charge them with? do they not every day *sing* in their *Churches* those blasphemous *Hymns* against *God*, and against the *B. Virgin*, that we accuse 'em of? wherein they call her. *The Tree of Life; the Well of Living Water; the Ocean of Graces; the Light of the Church; the Light of Hearts; the Buckler of Mankind; the Refuge of Mortals; the Queen of Angels; the Princess of Seraphims; the Ark of the Covenant; the Holy Altar; the Repairer of all that Adam spoil'd; the Judge of Quick and Dead*. Was there any thing worse than this ever said by the *Bonaventure's, Albertus's, Antonine's, Biel's, &c*? If the *Virgin* be the Light of the Living and of the Dead, who inlightens every man that comes into the world; if she be the *Altar* of our Propitiation; the *Asslom* to which all men must have recourse; if she hath restor'd all that *Adam* lost, what remains for *Jesus Christ* to do? and what could be said more of himself? Is this past and gone? doth it not still continue? Is it not daily *sung* in the *Hymns* and *Letanies* of the *Virgin*? what Authority reduc'd the Church to the Truth in the point of the Invocation and Worship of *Saints*? It may be
the

the Council of Trent? but have not the greatest part of these extravagant Authors we have quoted, liv'd since the Council of Trent? The Author of the signs of Predestination, the Stellarium, Binnet, Salmeron, Salazar, Costerus, Vasquez, Father Suffren, Carolus Scribanus, and an hundred others, who have liv'd in our age, have they abated any thing? on the contrary, have they not out-done their Predecessors? so far is the Idolatrous worship of the Virgin diminish'd, that within an hundred years it is very much augmented. The opinion of the Immaculate Conception of the Virgin was once a Probleme, a disputable point; but in our times the Monks have almost made it an Article of Faith. No man durst preach or write against it; and since that time the votaries of the Virgin have kept no measures. Kingdoms are put under her Protection, and every Individual takes her for his Patroness: new Temples and Chappels are every day built to her Honour.

It may yet be said, that there are some in the Church of Rome who condemn this excess. Mr. Arnaud in his Apology for the Catholics, cites his good Friend the Bishop of Castoria, M. Pavillon the Bishop of Ales, and some others: and above all, we have the Advice of the H. Virgin to her Indiscreet Votaries, which takes away all These abuses. But these sorts of writings, which are but a few, are so far from convincing us that this Idolatry is past, that it teaches us the contrary, that it is yet in vigor. At that very time when that little Book came forth, there were those who said, That a man might be assur'd of his salvation tho he liv'd in Sin, if he did but bear any devotion to the Virgin: that God could not damn those who had any external Devotion to the Virgin: that Devotion to the Virgin was a sign of Predestination: that the virgin brought back her votaries from Hell, to give 'em space to repent: that a man might be saved

How those
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saved without the Love of God, if he apply'd himself to our Lady: that a man might render all Honours to the Virgin, tho he forgot that which was due unto God: that the Virgin is more merciful than J. Christ: that the Virgin is an Inferior Divinity, without whom there can be no access to God: that she is the Mediatrix of Mankind, and hath a great deal of Merit, which she never receiv'd from her Son: that she is the Joynt-Redeemer and Saviour of the World with J. Christ: that we may appeal from God's Tribunal to hers: that she hath an Empire and Kingdom distinct from that of the Father: that she may be plac'd parallell with her Son: that Mercy belongs to her, but Justice to Christ: that we may apply our selves only to her, and neglect her Son: that Devotion to the Virgin may be prefer'd to the Love of God, and trust in him: that we may put our confidence in Images: and that a difference is to be made between the several Images of the virgin, as to efficacy and vertue, and consequently that there must be a difference in our Devotion to em.

If those wicked and abominable Extravagancies are past and forgotten, this modern *Author* was much to blame, to give so particular an account of them, in order to his charge against them; that could be of no use but to revive em. But for the fuller conviction that these Impieties are still the Religion of the *Papacy*, we must consider how that Book, *The Advice of the Virgin, &c.* Was receiv'd; viz. as an Heretical Book. Father *Craffet*, a famous *Jesuite*, wrote an answer to it: he treats the *Author* in his Preface as one that deserv'd the *Inquisition*; and 'tis certain, had he been in the hands of the *Spanish Inquisitors*, they would have burnt him as a *Lutheran*. In a word, Father *Craffet* confutes him, and establisheth all those Impieties which the other had condemn'd: he doth, I say, establish and confirm em one after another; proving the truth

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truth of 'em, and the Piety of the practice of these things, supporting his own Opinion by the testimony many hundred *Authors*, which he thinks of great weight; and this *Book* is printed with Approbation, and Priviledge, and sold publickly throughout all *France*. On the contrary, the *Book of The Advice*, &c. and other such pieces, are dispers'd very secretly, concealing the *Authors* names, and with evident tokens of being dislik'd and discountenanc'd. 'Twas not long ago that the *Cordeliers* of *Rheims* caus'd this Inscription to be put upon the Frontispiece of their Convent,

*Deo Homini & Beato Francisco, Utrique
Crucifixo.*

To God-man, and to S. Francis, who were both Crucified. Some or other abhorring this *Blasphemy*, wrote against it, but was forc'd to hide himself under the name of *S. Saviour*, and to print his paper with great Secrecy.

In the mean while, it may be said, that there are great numbers of *Papists* in *France* cur'd of these Follies. I grant and believe it; and 'tis that which makes me hope that *Popery* will ere long be banisht out of *France*: but it must be observed, that those very men who in their hearts it may be condemn those foolish Devotions to the *Saints*, do yet practice 'em, to appear Good *Catholicks* in the eyes of the World. We gave an instance in the late *Marshal de Faber*, who was of all men the least taken with these Fooleries, and perfectly despis'd the *Roman Religion*: And yet after his death, among his Papers were found *Bulls* and *Letters* of Filiation that he had procur'd, to have a part in the merits of the *Monks*; we also mention'd the Example of the *Arch-Bishop* of *Rheims*, one of those who would

Few at this day dare openly condemn these extravagant-
ccs.

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be thought to be free and disingag'd from the Errors of the vulgar, and yet hath caus'd the *Confrairies* of *S. Sebastian* to be set up in his Metropolitan City, with all kinds of Indulgence annex'd, plenary, fuller, and most full. *Lastly*, we have given the Relation of a matter of Fact, which all *Paris* is witness to, and whereof the Narrative hath been printed; 'Tis the Translation of the *Reliques* which the *Princesse Palatine* bequeath'd to the Abbey of *S. Germain des Pres*. The Ceremony was perform'd by the *Arch-Bishop* of *Paris*, with all the Impiety and *Idolatry* that could have been practis'd in an age of the grossest Ignorance. Nevertheless this *Arch-Bishop* of *Paris*, is in all appearance one of the moderate men, of the Religion of Mr. *Arnaud*, and the Bishop of *Meaux*, who condemn the Devotions of the *Monks*.

To all these Examples I will add another, 'tis of Father *Mascaron*, as Formerly he was call'd, but now Bishop of *Agen*. A Benedictine Monk named *Dom Gabriel*, Preacht at *Duras* on the day of our Lady in March 1686. in his sermon he vented all the Impieties and Extravagances, wherof we have given some Instances in the foregoing Chapters. This made a great noise, the new Converts complain'd of it, the Bishop was wrote to about it, who sends *Dom Gabriel* the following Letter.

From

From Reole, 4 Aug. 1686.

Yesterday, Sir, I had a Letter imparted to me, which I judged you would be glad to read a copy of, the subject of it was this. A Benedictine Father, of the Convent in this City, who preacht the last Lent at Duras, made a sermon on the day of our Lady in March, wherein he made use of several very bold and extravagant Expressions, concerning the veneration due to the H. Virgin, in so much that not only New Converts, but many of the ancient Catholicks were scandaliz'd at it; among others that were offended, were the Curate, and the First Consul of the City, who sent their complaints to this Preacher, to have had him repair that fault in his next sermon. But as he refus'd to do so, every one on either side took care to give an account to Monsieur the Bishop of Agen, formerly Bishop of Tulle, and known under the name of Father Mascaron. About 8 or 10 days after the preaching of the first sermon, this Father at the close of another told the people, that having understood that some had been offended without cause at his Sermon on our Ladies day, he had given the Bishop an account of it, who did perfectly approve all that he had said. Whereupon the Curate replied with a loud voice in the presence of the whole Assembly, that it was not so, and that he himself could produce Letters to the contrary.

Here is the copy of a Lr. which that Prelate writ to this Preacher, who calls himself Father Dom Gabriel.

*The Bishop of Agen to the Reverend
Father Dom Gabriël.*

I Am troubled, my *Father*, at that which hath lately past at *Duras*; and I could have wisht that as good and catholick soever as your sermon might be, and I doubt not but it was, that nevertheless you had not preacht it. J. Christ told his Apostles, *multa habeo vobis dicenda, sed non potestis portare modo. I have many things to say to you, but you cannot bear them yet.* For the present we must keep to the just bounds which the sixth Council hath set us, concerning the *Invocation of Saints*, that it is good and profitable to invoke them, that they hear our Prayers, and that we receive many Favors by their Intercession: But we ought to stop there. When the *new converts* shall be better settled and establisht in this Faith of the *Church*, they will not stumble or be startled at certain Expressions, which now they are afraid of. Make a peaceable end of this affair my *Father*, and without any affectation endeavor to mollifie and temper the business. Return my L^r. if it please you, as soon as may be to *M. the Curate*, and make my excuses to *Father de la Mercy*, if I do not answer him. I am so oppressed with business, that I can scarce find a time to breathe: I desire to be recommended to your Prayers, and am with all my heart

Your most humble and most
affectionate Servant,

Julius Bishop and Count of Agen.

And

And by a *Postscript*.

I am just now inform'd by L^{rs} receiv'd this day, that you should have said, that I gave you order to preach this Proposition, that our *whole Heart must be given to Mary, to make a Temple for her; and that the Eternal Father consulted with the Virgin about the Sacrifice of Jesus Christ; that no Evil can befall us without the permission of Mary; that she made the Rocks to cleave asunder by her Sorrow.* They add, that you gave your Auditory to understand, *that there were four Persons in the Trinity, and that the Virgin made the fourth.* I know very well that a good construction may be made of all this: but you cannot acquit your self from the greatest indiscretion, to start such kind of Questions among the *New Converts*, who ought to be dealt with very tenderly, as those that are weak in the Faith. I have undertaken to send Father Meladon, (a Jesuite) to moderate and reconcile matters, and to reduce both parties to that just medium, from whence you have swerv'd by your Passions, and I beseech you to yield to the Truth, and to ask pardon of God for your great *Imprudence*; for 'tis inexcusable: must an whole Church be put into a Combustion, because you made such a Sermon? This is not according to Order. Remember that in strictness and rigor of Faith, as to particular persons, the *Invocation of Saints* and of the *H. Virgin* ought necessarily to be approv'd: but the exercise and practice is not of necessity for every Individual: and when they are at service, they ought not to separate from those who pray to *Saints*, or disapprove their Prayers.

The Character of this *Bishop* is well known, that of all men in the Kingdom he hath the greatest contempt and scorn for the *monkish Devotions*: and yet you see how he talks, how he saith, that the Impious Expressions of that *Monk* had, and might have, a very good sense. He doth not require of the *Monk* to retract those *Blasphemies*; he would only that they should be reserv'd till *another more convenient Time*; that these things should be kept for *thorough pac'd Catholics*, who have been instructed in all their Mysteries. What is the import and meaning of this Caution and conduct? it plainly signifies thus much, *that these Devotions are still the Religion of the People in the Papacy*, that they would not have 'em scandaliz'd by disproving them, and that they durst not oppose the *Monks*, who have the multitude as yet on their side. In a word, we must reckon that all *Spain*, all *Italy*, and all the *States of Germany*, under the *Emperor*, and all the Ignorant Devout People in *France*, are still of this mind. And consequently that the *Papacy* stands convicted of *Idolatry*, by the testimony of all the wise and Intelligent men of her own Communion: as many of the most considerable of 'em have freely owned to me before several witnesses.

CHAPTER XVI.

The Tenth Character of Antichristianism found in the Papacy : that it is a reviv'd Paganism, built upon Christianity, whose Worship is neither Spiritual, nor Rational.

TIS certain, that according to the Idea which the Prophets give us of the *Antichristian Kingdom*, that it must not be a sort of *Judaism*, as the *Papists* suppose without the least proof, but a reviv'd *Paganism* : This is manifest by the preceding Character, that of *Idolatry*. *Pagan* and *Idolatrous* are one and the same ; that which partakes of *Paganism*, partakes of *Idolatry* : but without making use of Consequences, we have an express Text, which tells us, that *Antichristianism* is to be a sort of *Paganism*.

According to the Prophecies the Kingdom of Antichrist is to be Idolatrous.

Apoc. 11. c. v. 2. But the court that is without the Temple, leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two moneths.

Apoc. chap. 11. v. 2.

The term of *Forty Two Moneths* makes it evident that he speaks of the *Antichristian Kingdom* ; for all *Interpreters* of the one Communion and th' other do agree, that the *three years and half* so often mention'd in the *Apocalypse*, under the names of *forty two moneths*, and *1260. days*, are the duration of the *Kingdom of Antichrist*. Now this Empire of *42 months* is given to the *Gentiles*, to the *Pagans* ; *Antichristianism* then must be a sort of *Heathenism* ; not pure *Paganism*, but such a one as is erected upon *Christianity*, and not separated from it. For those *Gentiles* are to tread under foot the *Holy City*. They must then possess it, how else can they tread it under foot ? This is that

which is also foretold expressly by the Apostle *Paul*, that the *Man of Sin* shall sit in the Temple of God. *Antichristianism* therefore is not to be a pure and simple *Paganism*, an absolute and totall Apostacy from the *Christian Religion*. 'Tis sufficient if it Symbolize with *Paganism*, and very much resemble it. This is also signified by what is said 13th. chapter of the *Revel*, that the *Beast* which was struck dead should revive again.

This *Beast* is the *Roman Empire* as *Pagan*. There were two things considerable in that *Beast*, His *Kingdom*, and his *Paganism*: the first had been struck dead by the *Goths*; the other, the *Paganism*, had receiv'd a mortal Wound, from the time of *Constantine* untill that of *Theodosius*, but both must revive and recover again. The Empire of the *Beast*, in the *Papal Domination*, and the *Paganism* in the *Papal Religion*. The *Papacy* resembles *Paganism*, First, in General, because its *Worship* is neither Spirituall nor Rational, as neither was the *Religion* of the *Heathens*. Secondly, in particular, that the doctrines and worship of the *Papacy* are an imitation of the *Pagan Religion*: by these two Articles of Conformity between *Popery* and *Paganism*, I intend to prove the *Paganism* of the *Romish Religion*. And in the first place I'll prove, that the *Worship* of the *Papacy* hath this in common with that of the *Gentiles*, that it is neither *Spiritual*, nor *Reasonable*.

The two Characters of Christian Worship, are that it is Spiritual and Rational.

This is undeniable, that the two great Characters of the Service and Worship of the *Christian Religion*, are these two. That it is *Spiritual*, and that it is *Rational*. By *Spiritual* I understand a *Service* freed from Ceremonies and bodily Observances. By *Reasonable* I understand a *Worship* that is holy in its Institution, full of Wisdom and Reason, and proper to impress a lively sense of its Divinity, by elevating the Soul unto God. Our Lord *Jesus* told the *Samaritan Woman*,

Chap. 16. Accomplishment of the Prophecies. 167

man, Woman, believe me, the hour Cometh, and now is, that neither in this Mountain, nor at Jerusalem shall ye worship the Father. The true Worshipers are they, who worship in Spirit and in Truth, God is a Spirit, and they who worship him, must worship him in Spirit and in Truth, &c. 'Tis plain that the Spirit and a Spiritual Service are there oppos'd to the Carnal, Bodily, Ceremonial Service of the Ancient Church. S. Paul speaks in like manner to the Romans. *I beseech you Brethren by the Mercies of God, that you present your bodies a living Sacrifice, holy, acceptable unto God, which is your Reasonable Service.* That is the other Character of the worship of Christian Religion.

John 4. c.
v. 21, 22, 23,
24.

'Tis true, *Judaism* had a corporal worship, bodily exercise, but it was reasonable, being full of deep mysteries, of types, and lessons of piety; but the worship of the *Heathens* had neither Spirituality nor reason. *Christian worship* is altogether both *Spiritual* and *Rational*. Nothing can be more Rational than to pray to God, to sing his praise, to offer him thanksgivings, to hear his word and preach it, to keep his commandments, to receive the sign of our washing in Baptism, and of our Spiritual nourishment in the Sacrament of the Eucharist. In the *Popish Religion* there is just as much of Spirituality, and of Reason, as there is of *Christianity*; therefore we find there prayers to God, and Thanksgivings, and Sacraments. But so far forth as *Popery* hath made additions to *Christianity*, there is nothing that is either *Spiritual*, or *Rational*.

First, their worship is covered under an *unknown Language*, a dead, and barbarous one, which the People understand not, and that alone were enough to take away all the reason and spirituality of any such worship. For tho' all that is contain'd under that lan-

Popish wor-
ship neither
Spiritual nor
Reasonable.

guage, covered under that vail, should be *Spirit* and *Reason*, to the highest degree, tho all should be devout, pious, full of unction, and able to raise the soul to the third Heaven, of what use could it be? to what purpose could it serve? we could perceive but the outside, a frightfull carnal bark and cover, that were only for the eye: wherein even the ear can have no part, but with respect to the symphony and Harmony of sounds.

Secondly, All that we see is meerly corporeal; viz. *Churches* adorn'd with extraordinary pride and pomp, wherein is a glimmering Light mixt with darkness, but inlightned with Lamps and candles, with niches in the walls, where we see Images of a Curious sculpture, in rich and magnifick habits: They who serve at their *Altars* have extraordinary garments both for matter and form, and sometimes for cost too: the *service* is not said but sung with Musick, and the *Masques* of Great and Festival days accompanied with instrumental and vocal Musick.

The Body of the *Clergy* with all the *People* march often in great pomp, a Cross lifted up, and banners displaid, and so walk thro the streets and sometimes the fields with this equipage. The *shrine* of a *Saint* is sometimes carried in this manner, before which one cries, that *all must kneel*, and all the people are presently on their knees. Every year The *God* made by a *Priest* is carried in great pomp, all the streets eccho with joy; all places thro which they pass with this Ceremony are adorn'd with Tapistry and Pictures, and the streets covered with Flowers: nothing can be more like the pomp of *Isis*, a part whereof is described by *Apuleius*. Is this a *spiritual* and *Rational* worship? Is not this like the *Heathen* worship, who carried their *Gods* in procession upon sacred Chariots, which they called *Thensa Deorum*? Is not this to make *Religion* a meer spectacle, a kind of Comedie? In short, all the devotion

of

of the *People* comes to this, to look upon *Processions*, the *shrines* and *Reliques* of *Saints*, the *Ciborium* where they put the *H. Sacrament*, *Altars*, *Ornaments*, *Tappistrys*, *Pictures*, *Images*, *Crucifixes*, *Priests Habits*, *Canopies*, and the magnificence of the *Train*, which follows according to *Ceremony*. The *Imagination* and the *Heart* likewise are fill'd with this glittering outside, and gawdy show, which is so far from elevating the soul to God, as is pretended, that it stops and hinders it from mounting higher than to what is meerly external and earthly.

They pretend that this *worship* of theirs is very spiritual, and full of *Mysteries*. The *Priest* puts the *Amict* upon his head, which is the name of *highbod*; this signifies, they tell us, the *Divinity* of *Jesus Christ*, which was hidden and concealed under his *Passion*. He puts on the *Albe* or white surplice over his other cloaths, because it is written, *thy garments shall be white*, and this to denote the *Innocence* of those who serve at the *Altar*. The *Subdeacon* in some places kisses the right hand of the *Priest* who doth officiate, because *the right hand of the most High hath done valiantly*. The *Priest* or the *Bishop* doth sit down after the prayer, in remembrance of our Lord *Jesus Christ's* sitting in the *Temple* to dispute with the *Doctors of the Law*. In a word, there is not the most minute and trifling *Ceremony* of their *worship* but hath its mystical and spiritual reason assign'd for't. But First, these are meer *Chimæra's* and fancies, which the first *Inventers* of these *Ceremonies* never dreamt of; we are told of a learned man in the Church of *Rome*, a Canon of *Clugny*, who hath prepared a book for the press, that will confute and shame the *Durand's*, the *Biels*, the *Innocent's* and the *Disciples* of such as have wrote of the *Mysteries* of the *Mass*; for he will prove, that all these *Ceremonies* are without any mystery, and that they were only

instituted upon motives of commodity and convenience, or by meer hazard and occasion; but suppose there were a mysterious Intention hidden under these Ceremonies, were the service any whit the less carnal for this? who almost is there that understands these *Mysteries*? A man must have been for a long time in a dream, to have imagin'd those impertinent reasons which are brought by the *mystical Authors* of the Roman Church for all the parts of their external worship. The *Priests* themselves do not know them: and the *People* never heard one word concerning them; so that they never see any thing but bodily exercise, and a worship meerly corporeal and external.

The most important piece of *worship* in the Church of *Rome* is the *Mass*; let us examin it a little, whether it hath those two Characters of being *Spiritual* and *Reasonable*, which are certainly two properties of every *Service* in the *Christian Religion*. In the *Mass* the *Priest* being cloath'd with his Sacerdotal Habit begins with that, which they call, the *Judica*, the *Intronus*, and the *Confiteor*. There some words taken out of the *Psalms* are thrust in, and mixt with some words of prayer. The *Priest* makes confession of his sins to *God*, to the *Virgin*, and to the *Saints*: he demands *absolution*, and he bestows it on the *People*, he ascends to the *Altar*, he stoops down below it, and mutters some prayers to himself, of which nobody understands either the sense or the sound. He says to the *People*, *Cantate Domino*, i. e. sing to the Lord, and yet no man dares sing. He repeats several times, *Kirie Eleison*, *Christe Eleison*, Greek words, whose meaning he knows not; for 'tis very common that he scarce understands the *Latine* of the *Mass*. The *Gradual* is the second part of the *Mass*, in which he sings some kind of songs, that are different according to the time and Days on which *Mass* is read: the *Deacon* prepares him-

himself to read the Gospell, he prays to God in *Latin* that he would purify his Lips: the *Priest* gives him his blessing, and makes many signs of the *Cross* over him. The *Deacon* kisseth the hand of the *Priest*, and makes the sign of the *Cross* with the *thumb* of his right hand over the *Book*, over himself; upon his forehead, his mouth, and stomach, he perfumes the *Book* with Incense, and being thus well armed against the charms of the Devill by his Grimace and wry-faces, he reads the Gospell of the day, but the poor *People* in the mean while understand nothing. The reading being over, the *Priest* returns the *Book*, saying these words, *Per Evangelica dicta deleantur nostra Delicta*; i. e. by the sayings of the Gospell may our sins be blotted out. The *Deacon* burns Incense: the *Priest* reads the Creed, and turning towards the *People*, he says, *Dominus vobiscum*.

After the *Gradual* comes the *Offertory*, in which the *Priest* taking the dish wherein are the unconsecrated wafers, he offers them unto God with these words, *Holy Father, God Almighty and Eternal, receive this immaculate sacrifice which I thine unworthy servant offer unto Thee my living and true God, for my innumerable sins, offences, and negligences, and for all those who are here present round about, and for all faithfull Christians Living and Dead, that it might be profitable to their salvation in Eternal Life*. Observe that 'tis all this while but meer bread: But what kind of Bread think ye? little loose leaves of paper made with a little flower and bak't between two Irons. This is the propitiatory oblation that is offer'd for the Living and the Dead. After this the *Priest* takes the *Chalice*, and offers it likewise unto God, he makes many Prayers that God would bless this sacrifice, that he would accept it, and that it may be gratefull and well-pleasing to him. You must know, that this was the sacrifice of the *Mass* before

Tran-

Transubstantiation was found out: plain Bread and wine was then offer'd. Judge then whether any man could believe that this was a true propitiatory Sacrifice. In this part of the *Mass* every thing that can be imagin'd, is done to make this bread and wine to be a propitiatory Sacrifice: They offer it to God, they offer it to the honour of the *Saints*, and of the *Virgin*, and say unto the People, *Pray to God that this Sacrifice which is yours, and mine, may be acceptable to him.* 'Tis in this part that the *Secrets* are said, they are short Prayers spoken with a low voice, but are concluded with a *per omnia secula seculorum*, which breaks forth in a voice of Thunder after a deep silence.

Lastly comes the *Canon* of the *Mass*, which is an additional peice in favor of *Transubstantiation*. There begins the Consecration, and the *Body* of Jesus Christ then comes upon the *Altar*. There the *Priest* changes postures, and makes an hundred grimaces; he speaks, and then holds his tongue, he stoops down, then raiseth himself up, and kisses the sides of the *Altar*. He makes many signs of the *cross*: he prays for the *Popes*, for *Kings*, and for him in particular on whose account that *Mass* is said. He offers to the honour of God, of the *Virgin*, of the *Apostles*, and of the *Martyrs*: when the consecration is over, he rises up, and worships: After this he proceeds to the true propitiatory Sacrifice, He offers the *Body* of J. Christ, praying God that it may be as agreeable to him as the Sacrifice of *Abel*; i. e. they compare the *Body* of our Lord to that of a dead Beast. The *Priest* strikes upon his breast several times; he uncovers the *chalice*, and makes many signs of the *Cross* over the Blood of J. Christ, to drive the Devil from it. He sings, he prays, and then sets down the *chalice* and the consecrated *wafers* upon the *corporal*, that is to say, upon the linnen of the *Altar*. He again takes up the Dish wherein the *wafers*

fers are, he makes over himself a great sign of the *Cross*, and breaks the *wafer* into three pieces. He throws one back into the *chalice*, with the other he makes the signs of the *cross* over the *chalice*, touching the foot of it, the middle, and the brim, and then he stroaks his eyes with it. He covers the *chalice* again, he prays, and returns to the side of the People, and makes them *kiss the Pax*, so they call a Trencher, or a little board on which is painted a *Crucifix*, or the image of the *Virgin*. Then he puts himself in a posture to eat the *wafer*, and drink the *chalice*. He prepares himself by divers signs of the *Cross*, kneeling, and prayers; he eats the pieces of the *wafer* that are upon the plate, and then repeating the same actions as for the *wafer*, he *drinks the chalice*, with that part of the *wafer* that was thrown into it. He makes the assistants likewise to communicate, if there be any present who are prepar'd. He rinses the gobelet with unconsecrated wine, he drinks it, he empties the *chalice*, and folds up the *linnen*, and pronounces the last *Dominus vobiscum*; and at last he saith the *Ite, Missa est*, and for a conclusion, he kisseth the *Altar*, lifts his eyes and hands to Heaven, worships the *cross*, and bleisseth the People.

These are the ordinary simple *Masses*, but those upon Great Festivals have the addition of many other things. For instance, in that on the *Saturday* before *Easter*, they put out all the *candles* in the *Church*, and strike new fire, with a *Flint and steel*; they sprinkle the new fire with holy water, they light up torches, the *Deacon* takes three lighted *Tapers* at the end of a stick: The *Acolyte* fastens five grains of Incense in the form of a *cross* upon one of the consecrated *Tapers*; they kindle it; they consecrate the fonts of Baptism, by cutting the water in the form of a *Cross* they make it leap back towards the four parts of the world, breathing

The Pomp
of Solemn
Masses.

thing upon it three times in the form of a *Cross*, and dipping the consecrated *Taper* on which are the five grains of incense three times in this water, in the form of a *Cross*.

Aburdities
of the wor-
ship of the
Mafs.

When I consider this medley of vain *Ceremonies*, without reason, without order, ill contriv'd, and ill put together, I cannot comprehend how so many men of understanding should ever suffer themselves to be enchanted with it. What is there of *Spirituality*, or of *Reason* in all these *Grimaces*, *turnings*, and *returnings*, *elevations*, and *scoopings*, these *signs* of the *cross* repeated an hundred times over, upon the Altar, upon the Priest, upon the book, upon the wafers, upon the body and blood it self of our Lord Jesus Christ, these soft *murmurs*, and loud *scrammings*, these *Reverences*, and *extensions* of the hand, &c? One must be prodigiously blind, that can persuade himself that this is becoming the Majesty of divine service; It would hardly be tolerable on a *Theater* in a piece that were any thing grave; and these Gentlemen need not wonder that men compare this to the *Ceremonies* of such, who by signs, and figures, and circles, and muttering words, think they can charm and chain up the *Devill*. The *Pagans* themselves observ'd a better decorum in their *sacrifices*. There is nothing *Spiritual* to be found in all this.

And there is as little to be found in it that can be called *Rational*. 'Tis true, in this miscellany there are some things good; for we meet with divers passages of the *H. Scripture*, but they are intermixt without reason, order or coherence: and sometimes you may divine long enough ere you can imagine why or wherefore they are mention'd: Besides that, being in an unknown tongue, whatsoever there is in it of *Spirituality* or *Reason* is lost as to the People. What reason is there for the Confession of Sins to the *Saints*, and
to

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to the *Virgin*, as well as unto God? what reason is there to demand the prayers of the people, when they are ignorant of what you say to 'em? Is it not absurd and ridiculous, that a *Priest* celebrating a private *Mass* in the Corner of a *Church*, without any assistants, should turn himself about and speak to the walls, saying, *Dominus vobiscum. The Lord be with you?*

Is it not ridiculous to make the *Deacon* ascend an high Pulpit, in sight of all the People, to read to 'em an *Epistle* or *Gospel* in *Latine*, which they understand nothing of? Is it not a manifest Contradiction to offer little *wafers* that are not consecrated, as a Sacrifice for the living and the dead? Is it not to affront our Blessed Lord Jesus, to pretend to arm him against the Devill by making signs of the *Cross*? Must they not be void of reason and common sense to leave a parcell of words in their *liturgie* which are address'd to the people, and yet expressly to order that they shall be pronounc't with a low voice, that they may not hear so much as the sound of 'em? To what purpose do they pray for all the People, as if they were to partake of the *bread* and *wine*, and yet oftentimes they do not all communicate, and when they do but in one kind, of the *bread* only? In truth, we may as soon number the stars, as reckon up all the *absurdities*, *contradictions*, and *impieties* of this false Worship.

What *spirituality* and what *reason* is there in the Ceremonies added by the *Papacy* unto *Baptism*; the *signs* of the *cross* upon the forehead, upon the mouth, upon the nose, upon the eyes, upon the ears of the Baptised, the *spittle* wherewith they stroak his nose and ears, their *exorcizing* the *water*, and the conjurations over the *font* of *Baptism*? Circumcision was plain and simple, there can be no comparison between this and that.

Can

Can there be any *spirituality* or *reason* in giving to their Devoto's a *Rosary*, or a string of *Beads*, whereby they may repeat just such a number of *Ave's*, and *Paternoster's*? but ten *Ave's* to one *Pater*, that is, ten homages to the *Virgin*, for one to God the Father; as if the *Virgin* were ten times more adorable than God. Is it not absurd to say the *Ave*, i. e. *the salutation of the Angell to the Virgin*, in the form of a Prayer? to give her the tidings of the future conception of Jesus Christ a thousand times a day, two thousand years after his birth? we should never have done, if we should say all that may be urg'd against them on this head. These Instances may suffice to let us see that the *Romish worship* in the general hath this in common with *Heathenism*, that it is *gross*, and *carnal*, and without *reason*. Let us now see it more particularly.

CHAPTER XVII.

The Parallel between Popery and Paganism, in Doctrines and Worship, being a continuation of the tenth character of Antichristianism found in the Papacy.

THE Paganism of the Romish Religion is so obvious and manifest, that 'tis not possible not to discern it, wherefore it hath been accus'd of this many hundred times, within these last two hundred years. That we may be convinc'd there is ground for this charge, we must consider in *Popery* the *Object* of their worship, and the *Ceremonies* of it. For the object of their worship, they have, First, the Supreme God, an Infinite Being. 2. They worship *Angells*, Spirits by nature separated from matter. 3. They imploy and worship the *Souls of men*, of Dead men, whom they canoniz'd, to whom they build temples, and offer incense. 4. They have *services* to the Dead, and to the Ashes and *Reliques* of the Dead. Lastly, they worship and make use of *Images* and *Pictures*, of the great God, of Angels, and of Separate Souls. These are the *five objects* of worship in the *Papacy*; The *Heathens* had just as many.

Popery hath five objects of worship.

First, *Rome* Ancient as well as *Modern* worships one Supreme God, a being infinitely Perfect, King of men and of Gods, as they were wont to speak: Their *Jupiter* was the Soul of the world; and as the Masters of their mysteries explain'd it, he was Every thing. Their different Gods, called *Neptune*, *Pluto*, *Ceres*, *Apollo*, *Vesta*, &c. were but different names of the same great God, upon different accounts; many of their

Paganism had also five.

They worships but one Supreme God.

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lib. 4. de Ci-
vit. dei. cap.
11.

wife men have left it in their writings, that at the bottom they believ'd but one only God, at least this is certain, that between their *Jupiter*, and their other Gods, and as to the opinion they had of him and his worship, they made the same difference as the *Papists* do between the great God; Creator of Heaven and Earth, and between *Angels* and *Saints*. The inferior Gods of *Paganism* were nothing else but those created spirits, which according to our Theology do execute the orders and commands of God under him; so that *Popery* hath no reason to boast it self above *Paganism* in this respect, that they acknowledg'd and worship a plurality of Gods, whereas the *Papists* do adore and acknowledge but one only: for at the bottom the Theology of the *Papists* and of the *Heathen* is all one in that particular. To prove a difference between *Paganism* and *Popery* in this respect, they must not alledge the fables of the *Heathen Poets*; for the *Romans* look't upon the fables of the *Grecians*, as no other than Blasphemies against the *Deity*: you ought to read what is written on this subject by *Cicero* in his Book *de natura Deorum*; and by *Dionysius Halicarnassensis* in the second Book of his *Roman Antiquities*.

Heathens
and Papists
worship An-
gells.

The second object of worship in *Paganism* as well as *Popery* is *Angels*. The *Heathens* conceiv'd of 'em as Mediatory Spirits, Agents between the Supreme Gods and mortal men. *God hath nothing to do with man, saith Plato, but all the commerce and correspondence between God and man is by the mediation of Demons*. So they call'd those Spirits, which we now term *Angels*. The *Demons*, he adds, are as messengers who maintain the intercourse between God and man; who on the one hand convey our supplications and prayers to God, and on the other his Commandments and Rewards unto us. All that have any knowledg of Antiquity know this to be true.

Is

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Is not this meer *Papery*? are not the *Angels* set up as Mediators between God and men, to offer unto God the prayers and good works of men? Are they not made Intercessors, to obtain from God the favors we stand in need of?

Paganism went as far as *Papery* in the knowledge of good and evil *Angels*. The *Heathens* had a notion of bad *Angels* as well as good. They divided the *Angels* into several classes; and 'tis very remarkable, that the mystical Authors of *Paganism* rank Spirits in nine orders, as the mystical Divinies of the *Papacy* do. *Jamblicus* names 'em thus. 1. God. 2. Angels. 3. Demons. 4. Heroes. 5. Princes or Greater Governors. 6. Governors of matter, or more inferior Governors. 7. Archangels. 8. Souls. 9. He adds to these the visible Gods, as the Sun, and Moon, &c. 'Tis plain the one is the copy of the other: the only doubt is, which of the two is the original. *Paganism* paid homage to all these *Spirits*, that they might make them favorable to themselves, they built Temples to them, they burnt Incense in honour of them, they made prayers to them, they put themselves under their Protection, they chose them for their Patrons; they believed, that every one of these *Angels*, besides their general affairs, took a particular care of one single person. The *Papists* do all this to the *Angels*, they pray to them, they serve them, they build Chappels to them, they choose them for their Patrons, every one believes that he hath his *guardian Angel*.

The Heathens had 9 orders of Spirits as well as the *Papists*.

The third article of the Conformity that is between the *Papacy*, and *Paganism*, is the *Worship of the dead*. 'Tis certain, that the greatest part of the *Gentile Gods*, were men, that had been deified after their death. When a person had done some extraordinary service, either to the commonwealth, or the

The *Papists* worship the dead, as the *Pagans* did.

world, either by the Inventing of some useful Art, or by some considerable deliverance of his country, or by his singular virtues, after his death, they made him a *God*. Afterward 'twas grown the fashion at *Rome* to *Deify* all their *Emperors*, good and bad.

Nero, that he might abuse his own Religion, and his Predecessor *Claudius*, got him ranked among the *Gods*. At first the deifying of *Hero's* was done by the tacit consent of the people. But the ancient *Romans* (the very *Patriarchs* of the modern) begun the custom of making *Gods* in a solemn manner.

When any of their *Emperors* dyed, they built in some spacious place of the *City* a stately Funeral pile of wood, and other combustible matter, divided into several stories, which were fashion'd as a *Pyramid*, to the poynt of which a rope was fastned, with which an *Eagle* was tyed by the foot. The dead *Corps* was placed in a lower storie, then the *Pile* was set on fire, and when the rope was burnt, the *Eagle* flew up to the heavens, and some witnesses appointed for the thing, came and made report to the *Senate*, that they had seen the *Soul* of the *Hero* fly up to heaven. After this, by order of the *Senate*, a Temple was built to him, and divine honours were given him. The *Philosophers*, by their fanci'es, augmented and supported the superstition of the vulgar; they said, that the *Souls* of men after they leave the bodie, become a kind of *Demons*, or *Angels*, which the antients call'd *Lemures*; that those souls which were good natured, and took care of their posterity, were named *Lares*, familiars: And those that were restless, troublesome, ill natur'd, and affrighted men by night visions, were named *Larvæ*; and when it was uncertain to which rank the departed soul did belong, whether it was *Lare*, or *Larva*, then it was only named the *God Manes*.

A man must in my judgment be very blind, if he seeth

seeth not, and very obstinate, if he confesseth not the conformity, that is between *this*, and *Poper*y. In the *Papacy*, all their *Churches* are so many *Tombes*, and *Temples* of dead men and women, exactly as it was under *Paganism*. They bear their Names, this is the Church of *S. Peter*, that of *S. Paul*, of our *Lady*, of *Magdalen*, &c. and either their *Reliques*, or those of some other *Saint*, are layd up under the *Altar*. These *Saints* are, departed *souls*, which have been *Canonised* or deified. At first this *Canonization* was made by the tacit consent of the superstitious. But in following ages, *modern Rome* imitated the fashions of *antient Rome*. She hath her witnesses ready, takes informations, solemnly declares, such, or such an one, a *Saint*, or *Blessed*. After this is done, they are *prayed* to, their names put in the *Calendar*, a *Feast* is made for them, their *Protection* is desired, sacrifices are offer'd in their honour, men shelter themselves under their merit, recommend themselves to their intercession, ask of them every thing that they want. They are made the *Protectors* of *Cities*, of *Kingdoms*, of *families*. *Paganism* shar'd employments among their lesser *Gods*. The Supreme God had the inspection over all: but *Neptune* was to manage the *sea*; *Pluto*, the *entrals* of the earth; *Ceres*, the *Surface* of it; *Lucina*, had the charge of *Infants* and child-bearings, &c. The *Papists* after the same manner have divided the employments of their *Saints*, in governing the world. *S. Nicholas* is the Patron of *Seamen*; *S. Margerit* takes care of *women* in childbed; *S. Rochus* cureth the *plague*; *S. Hubert*, madness; *S. Alesmin*, the jaundise; *S. Paulina* the toothache.

The very *Ceremonies* us'd at *Funerals* in the *Papacy*, have been borrowed from *Paganism*. For that which the *Papists* at this day perform to the *dead*, is nothing

Papists have borrowed their Ceremonies at Funerals, from the Pagans.

but an imitation of the *Pagan Ceremonies*. At this day, when the *dead body* is to be buried, 'tis expos'd at the door of the house, that every one may throw *holy water* on it, and pray for the soul. Thus the *Romans* expos'd the corps's of their dead, placing them in the porches of their houses. When the corps of a Great man, is carry'd to a distant city; every night it is lay'd by the way in a Church. *Suetonius* relates, that when the body of *Augustus* was brought from *Nola*, where he dyed, to *Rome*, where his funeral was to be solemniz'd, *when it came to any City, it was lay'd in some Palace, or in the greatest Temple; and when it came to Rome, it was set in the Porch of his own house.* The old *Romans* set branches of cypress, by the dead body; at this day, a branch of box-tree is set by it. At the end of seven days they solemniz'd the funeral; the *Papists* have masses said for the dead, seven days, *that so the dead person* (saith *Durant*) *may the sooner come to the eternal sabbath, and that his sins, (which are reckon'd by sevens) may be forgiven him.* Among the old *Romans*, the corps's were accompanied to the *Funeral-pile*, by all who had a mind to honour the Ceremony with their presence, and by a company of Singers, and Musicians, who sung mourning songs. The *modern Romans* have sorrowful and mourning songs, sung by their *Priests*. The *Romans* made great use of lustral or purifying water in the interments and funerals of the dead; and at this day the *Papists* make adoe in sprinkling their *holy water*; tho with this difference, that then the living were sprinkled; whereas now they especially sprinkle the *dead*: Then it was to cleanse the living from the pollution contracted by touching the dead; for under *Paganism*, as well as *Judaism* the touching of a dead body was thought

to

to defile. *S. Jerom* informs^{us}, that the *Heathens* in there obsequies, made use of torches and flambeau's, and thus the *Papists* do. The *Romans* in kindness and honour of their *dead*, kept a religious solemnity, which they call'd *Novemdialia*, i. e. a nine-days festival: they also celebrated the last day of the month, the fortieth day, and the anniversary day; on all which they offerd sacrifices to the *diy inferi*, the under ground *Gods*: they saluted the souls of the deceas'd, they prayed for them, and requested such as pass'd by, to pray for the soul of the deceased: they wrote on the graves *bene precare, qui legis*; whoever passeth by, pray for him that is dead. They added, *sit tibi terra levis, molliter ossa quiescant*: let the earth lie light upon you, let your bones rest in ease. The *Papists* also exactly celebrate the ninth, the fortieth, the anniversary day, at all which times, they offer sacrifice for the Rest of the departed souls, they pray for them, they salute them. The old *Romans* had a stated time, which was appointed for the appeasing of the *Manes*, and for the procuring rest for them, it was in the month *February*: Now, 'tis the second day of *November*, when the feast of all souls is celebrated, and solemn services are performed in order to their rest. We are told, that it was an *Abbot* of the Order of *Clugni*, named *Odilon*, who invented this Feast. Mount *Aetna* in *Sicily*, often casts out fire, with most dismaying noises, *Odilon* imagin'd that they were devils who roar'd out of rage, because souls were fetcht out of *purgatory*: and the more to enrage these wicked Spirits, he agreeth with his *Monks*, to say solemn *Masses* once every year, to fetch souls out of *purgatory*. In the *Papacy* you scarce hear of any thing else, besides the apparitions of souls, which complain, and beg succour, i. e. masses.

The *heathens* had such kind of fables, and offer'd sacrifices on the same design, viz. to appeale the *Manes* who were out of humour, or tormented

Est honor et tumulus, animas placere paternas.

The worship of the dead, is much more superstitious among *Papists*, than among *Pagans*.

Arnobius.
Eusebius.

There is (we see) a near resemblance, between the *Service* which the *Pagans* did to their *dead*, and that which the *Papists* do to theirs. But that of the *modern Romans*, in point of *superstition*, infinitely surpasseth that of the *old ones*, and of all other *heathens*. In all *Pagan antiquitie*, 'twas an unheard of thing, to adore the *ashes*, the *bones*, the *cloathes*, the *rags* of the *dead*, or any thing which at this day is call'd *Reliques*. The *Fathers* reproach the *heathens* with this, that their *Temples* were nothing but the *sepulchers* of *dead men and women*; that the *Temple* of *Minerva* of *Larissa* was the tomb of *Acrisus*; and that of *Minerva* of *Athens*, was the *sepulcher* of *Cecrops*; that the *Capitol* was the tomb of *Anulus Vulticentannus*. But the *Heathens* did not own this, and were so far from honouring their *dead*, by burying them in their *Temples*, that they buried none within their *Cities*, they buried always in the *high ways*: But now, *modern Rome*, boasts of that which *old Rome* was ashamed of. They glory in having the *reliques* of *dead men and women* in their *Temples*, yea they lay them under the *altars*; they think that a *Church*, or a *Chappel*, is not rightly consecrated without *reliques*. If the body of some *Hero* was laid in a *Pagan Temple*, they did not believe, that these *bones* did make the *Temple Holy*; on the contrary, they believed, that it was a great honour to him that was buried there: But the *Papists* believe, that the holiness of a *Church*, comes from the holiness of the *Relique*. 'Twas never heard of among the *old Pagans*, that a *dead mans bones*

were

were kept for a show, were carried about in State, that men fell down before them, gave them worship, expected miracles from them, and exposed them to be adored by the people. This is the madness of *superstition*, and was reserved for revived *Paganism*, for the beast who was wounded to death, and recovered. The Soul (and not the body) was the object of all the *services*, that the *heathens* did in honour of the *dead*. They believed, that the *souls*, or at least the *Ghosts*, as they call'd them, had a particular kindness for the places, where their bodies were buried. And 'twas for the repose, and satisfaction of these *Ghosts* that they built empty *tombs*, when they had not the bodies to bury: 'twas for them that they poured out wine, and warm milk, on the *ashes* of the corps, and in these services they cry'd aloud to the departed soul, saying to it, *Accept these funeral sacrifices, which I offer to thee; come and drink the blood, which we offer to thee.* But the *Papists* address not their devotions to the departed *souls only*; they adore the *ashes*, the *carkasses* of the *dead*, and pay them divine honours. Nay their folly is such, that they adore the very *shirts* and *linnen*, the *slippers*, the *ropes*, the *girdles*, the *hair* and *nailes* of the *dead*: an extravagance that was never seen among the *Pagans*.

I come to the *fifth Article* of the Conformity between the *Pagans* and *Papists*, as to the object of worship, *viz.* their *Images*. And here the *Conformity* is so sensible, that we need only explain it, to make it evident to all. The *Churches* of *Christians*, are at this day fill'd with *pictures*, and *images*, as well as the *Pagan Temples* were: Instead of thundring *Jupiter*, they place a *Crucifix* on their *Altars*. Instead of *Juno* the Queen of heaven, they have the

The heathen did not worship the ashes of the dead.

Conformity in the worship of images, between Popery, and Paganism.

Virgin, the Mother of God, the Queen of Paradise. Instead of the twelve *Dij consenses*, or *consentiemes*, i.e. the Councillors of the supreme God: they have the *twelve Apostles*. Instead of the *Heroes* that were deified, one for first planting *vines*, another for inventing the *Art of Physick*; they have the founders of the *Monkish Orders*, and the Inventors of modern superstitions. Their *Images* relate unto objects, that differ from those of *Paganism*, but are of the same materials, of wood, of brass, of stone, of gold, of silver, of ivory; they have *mouthes*, but *speak not*; *ears*, but *hear not*; *hands*, but *handle not*; *feet*, but *walk not*; *eyes*, but *see not*. They are likewise serv'd after the same manner: the *Pagans* fell down before their *images*, smok'd them with incense, carryed them in processions, kiss'd, adorn'd them, set them in such places where all might see and worship them. The *Papists* do exactly the same to their *Images*.

This is a thing, that perplexeth those *Papists* who have kept any thing of Conscience. Therefore they attempt a thousand wayes, to make a distinction between *themselves*, and the *Pagans*; some, on the one hand, extenuate the *worship* that is given to *Images*; on the other hand, some aggravate the *Idolatry* of the *Pagans*, with respect to their *images*. The first say, 'tis false that we adore *images*, we worship *them not*; God forbid; we only make use of them, to raise our minds to their *Originals*. This is a pitiful Evasion, a ruinous intrenchment, out of which the *Papists* have been beaten a hundred times. It hath

The *Papists*
really wor-
sh.p images.

been proved to 'em, that their *Councils* in expresse terms, enjoyn the adoration of *images*, that their *Doctors* do downright plead for it, that their *Practice* doth undenyably prove it, and that their boldness in
this

this dispute, is like that of those who while they beat a man almost to death, yet at the same time protest, that they do not touch him. They worship not *images*, but they fall down before them; they kiss 'em, they burn incense to 'em, they cloth 'em, they carry 'em in procession, they go on long pilgrimages to visit and pay homages to 'em. They may call this what they please, but we will speak the language of men, and of common sense: therefore we will always call this, the giving *Adoration to Images*. They adore not *images* (say they) because they give 'em not that supreme *worship*, that is due to the Sovereign Lord of the world, or because they give 'em not the internal worship which they give to creatures, that have life, sense, and reason. In earnest, we are obliged to them for this fair dealing: but at this rate where shall we find any *Idolaters*? Had the *Pagans* other sentiments of their *Images*, than the *Papists* have of theirs?

The Doctors of the *Roman Church*, to shew what a distance there is between them and the *Pagans* in this affair, do suppose, that these did worship their *Images as Gods*, because *they said to a stock, thou art my Father; and to a stone, thou hast brought me forth*. And because the *Israelites* said to their Calf, *these are thy Gods O Israel, that brought thee out of the land of Egypt*. We must say, that these Gentlemen have very little respect for the Reason of men, and for Truth. That they may justify themselves, they make the wisest among the *Pagans* to be madmen and fools. For must not that man have lost his senses, who can believe that a statue, but the other day cast, or graven, is a very God, an infinitely perfect, eternal, Almighty Being? If one should ascribe this sentiment to the brutish vulgar,

per-

The Pagans
did not wor-
ship their
Images as
Gods.

perhaps we might believe, that some vulgar *Pagans* might be guilty of this sottish stupidity. But we cannot without the worst injustice, and insincerity, charge the *Heathen Priests* with such an opinion. We must therefore know, that the *Heathens* had the same sentiments of their *Images*, that the *Papists* have of theirs. They call'd them the signs, or symbols, the emblems, the portraits, the memorials, and at most, the dwellings of the immortal Gods.

Among the
Pagans, many
despised
Images.

To understand, how exact the Conformity is between *Popery* and *Paganism* in the point of *Images*, we must know, that the sentiments and expressions about it, were different under *Paganism* of old, as they are at this day under *Popery*. First, there are persons of the *Roman* Communion, who very much despise *Images*, who believe that Religion might very well spare them: yea, are willing with all their hearts, to have them quite destroyed. There are but few, who dare speak thus, but many think it. The wisest among the *Pagans*, had the very same thoughts of their *Images*. *S. Augustin* citeth the words of *Varro*: That the *Romans* would have worshipt the Gods much more purely, if they had continued to worship them without *Images*, as they had done for 170 years. The same *S. Augustin* relates the words of *Seneca*, who admired the folly of men, who made very abasing representations of their Gods, calling by that name, lifeless things, at which they would be affrighted, if they should begin to stir of themselves. Common sense made a *Pagan* speak at this rate: and 'tis very amazing that the same common sense, assisted by divine Revelation, should not at this day inspire the *Papists* with the same sentiments. They give a Religious worship

Lib. 1. cap.
31. de C. D.

to lifeless & senseless stones, which if they should begin to move, and speak, would seem much more worthy of worship: but in such a case, men would fly from them as monsters, and tremble at them as prodigious.

Those Pagans who went the highest in their esteem of *Images*, asserted, that by virtue of their consecration, they became (not Gods, but) the dwellings of the Gods, and that their *deities* were present with those *Images*: i. e. with a presence of virtue, and operation. For they did not believe, that the very substance of *Jupiter*, was in such a manner fastned to his Image at *Rome*, that he was not at all present with his Images in *Greece*. Now I beseech you, what real difference is there between this Opinion, and that which the *Papists* have concerning their *Images*? The *Council of Trent* declares, that it would not have people believe, that there is more virtue in one *Image* than in another. But doth this hinder the devout vulgar from thinking otherwise? Do they not believe, that there is a far greater virtue in the *Images* of our Lady of *Loretto*, and *Montferrat*, than in those at *Paris*? If not, why do they take such long journeys, to visit, and kiss those *Images* which are in other Countreys? Why do some *Images* work miracles, and others none? Why are the *Priests* (who are the Jaylors and Keepers of such *Images*) so wealthy? Why are the *Chappells* where those *Images* are kept, so rich, and stored with treasure, if one *Image* is not better than another?

The more moderate *Papists*, are continually telling us, that their *Images* have nothing divine in them, that they are only meer representations, by which they honour the *Saints*. The *Pagans* said the very same concerning their *Images*. Who (saith one of them)

Papists believe, as *Pagans* did, that the consecration of *Images* confers a virtue to them.

Pagans gave no other worship to their *Images* than what *Papists* give theirs.

Celsus apud
Origén.

them) *that is not a fool, can imagin, that the Statues are Gods, and not the Images, and representations of the Gods?* There is not a *Papist*, who dare speak with so much contempt of his *Images*, as *Plato* spake of the *Heathen* ones. He said, that we owe a much greater honour to our Parents, than to the Images of the Gods; and that the Images having no Souls, can do us neither good nor evil. There is no *Roman-Catholick*, who builds *Chappels* to his surviving Father and Mother, or burns Incense to them. And there is not one, who dare say, that our *Ladies Images*, that are famous for their miracles, are good for nothing, and do neither good nor hurt. They will indeed confess, that the *Image* doth not work the Miracles: But they say, that the *Virgin* works the Miracles, at the presence of her Images, as God worketh grace in men, at the presence of the *Sacraments*. They cannot therefore say, that they do neither good, nor hurt; for then we might say the same of the *Sacraments*. Therefore we must not imagin, that the *Pagans*, (tho they have not found out the pretty distinctions of *Latria*, and *Doulia*, of absolute and relative adoration) did not make a great difference, between the worship they gave their Gods, and that which they gave their Images. If there were among the *Pagans*, some so stupid, that they did not distinguish the *Image* from the Original; there are some such among the *Papists*; their own Authors do confess it. Otherwise, (setting aside the sentiments of the heart) 'tis plain, that the external honours that the *Papists* give their Images, are exactly like these, that the *Pagans* gave their *Statues*. This is a point, that cannot be contested, or needs to be proved.

But here we ought to observe, (what we remarked

qued before, concerning the *service* that is done to the *dead* that *Popery* much surpasseth *Paganism*, in the Worship of *Images*. The madness for *Images*, never was so excessive among the *Pagans*, as it is among the *Papists*. 'Twas never seen, that *these* did run from one end of the world to the other, to adore a foreign *Image*; every one was content with his own *Gods*. 'Twas never seen, that *Images* were surrounded with worshippers, who expected miracles from them. They had no book *Legends* of the miracles wrought by their *Images*. 'Tis true, *Isis*, and *Esculapius* (as they pretended) did some miraculous cures: But the least *Popish Saint* hath done more than the greatest *Pagan Deities*. And there is no proportion between the *Fabulous Histories* of miracles written by *Pagans*, and those written by false *Christians*.

'Tis not now I suppose difficult to see a near Conformity between *Popery* and *Paganism*, as to these five objects of worship. 1. The supreme *God*. 2. *Angels*. 3. *Dead persons*. 4. *Reliques*. And 5. *Images*. We should now have proceeded to show their Conformity, as to Ceremonies of worship: But the Parallel would be over long, because so easily made. For we may truly affirm, that there is nothing in the External worship of *Popery*, that is not an imitation of *Paganism*. Their *holy water* is come in the room of the *Lustral Waters* of the *Heathens*: Their *Patron Saints*, succeed the *Pagan Penates* and *Lares*, i. e. household *Gods*: Their *Canonisations*; the *Roman Apothecoses*: Their *Pope*; the *High-Priests*: Their *Cardinals*; the *Colledges of Augurs*: Their *Priests*; those of *Paganism*: Their *Altars*; the *Pagan Altars*: Their *Lamps always burning*; the *perpetual Fires* that were kept in the *Temples*: Their *Processions*; the *Pomps* of the *Circus*: Their *Shrines*;

that

Ceremonies of Popish service borrowed from Paganism.

that which the *Heathen* call'd the *Chariots of the Gods*; Their *Perambulations*; the *Amberales*: Their *Carnaval*; the *Baccanals*: Their *Benedictions* and *Consecrations*; that which the *Pagans* call'd *Lustrations*; Their *Purgatory*; the *Subterraneous Mansions*, whether the *Pagans* said Souls went down to be purged.

Is not this a strange Event, which falls out to the Confusion of *Popery*; that at *Rome*, and divers other Places, the *Pagan Idols* and *Temples* have only chang'd their Names, without changing their Uses? 'Tis affirmed, that the Image of the *Capitoline Jupiter* at *Rome*, is changed into that of *S. Peter*; only instead of a *Thunderbolt*, the *Keys* are put in his hands. At *Bordeaux*, formerly an *Antique* of *Jupiter* going up to Heaven on an Eagle, serv'd on *Ascension-day* to represent *Jesu Christ* going up to Heaven. The *Temples of Heathenish Gods* have been consecrated to *Saints*: Those who write of the *Antiquities of Rome*, confess it. The *Pantheon* is now the Church of the *V. Mary*, surnamed the *Rotunde*: Twelve *Idol Temples* are reckon'd, that have the same Honour, *i. e.* to be consecrated to the *Virgin*. The *Primitive Christians* did so abhor *Paganism*, that they would not for any thing in the world have celebrated their *Mysteries* in *Pagan Temples*. But *Popery*, which came in afterwards, makes use of any thing of the *Pagans*, their *Temples*, their *Images*, their *Ceremonies*. I know not how any one can look on this *Conformity*, otherwise than a certain Character of *Antichristianism*.

CHAPTER XVIII.

The Eleventh Character of Antichristianism, that is found in the Papacy; a Spirit of Lying and Fables, Falsehoods to sustain the Authority of the Pope: A short account of the Romance of the V. Mary.

ALL Heresies and false Religions in general, have the Father of Lyes for their Author. But yet, 'tis certain, that there are some *Sects*, that are distinguish'd by this, and have a Spirit of *Lying* for their Character. 'Tis plain by Scripture predictions, that this was to be the Spirit of *Antichristianism*. This is signified by those;

The Anti-christian Spirit must be a Spirit of Lying and Fables.

V. 13. *Three unclean Spirits, that come out of the Mouth of the Dragon, and — of the Beast, and — of the false Prophet.* Apoc. 16.

V. 14. *For they are the Spirits of Devils, working Miracles, which go forth unto the Kings of the Earth.*

These Spirits of Devils, are those *Lying Spirits*, who by *Fables*, and false *Miracles*, deceive the Inhabitants of the Earth. 'Tis of the same Spirit of Lying and Imposture, that this Prophecy speaks;

V. 13. *And he doth great Wonders, so that he maketh Fire come down from Heaven, on the Earth, in the sight of men.* Cap. 13.

V. 14. *And deceiveth them that dwell on the Earth, by means of those Miracles.*

These Wonders are Lying Miracles, Delusions, Impostures, or Fables. This is also pre-

dicted by St. Paul, in his 2. Epist. to the Thessalonians.

V. 9. — *Whose coming (viz. of the Mystery of Iniquity) is after the working of Satan, with all Power and Signs, and Lying Wonders.*

But above all, this is the Character, that the same Apostle expressly giveth the cursed Authors of the *Antichristian Apostacy*; telling us, that the Worship of Demons, and Spirits, as Mediators, was to be set on foot by

1 Tim. 4.

V. 2. Men, *speaking Lyes in Hypocrisy, having their Consciences seared with a hot Iron.*

The true Spirit of *Popery*, is lying Fables and Imposture, and consequently it is *Antichristianism*. Let none wonder, that we detain the Reader longer than usual on his Point. For there is not a more sensible and palpable evidence, that the *Papacy* oweth its Original to the Devil, than this. All false Religions have their fabulous Stories; *Paganism* had its Fables; corrupted *Judaism* had theirs. But all the Fables of all the false Religions put together, do not come near those of *Popery*, either for number or horridness. And those who will not see its Falschood and Vanity by this prospect, will never discern it by any other. I promise once again, that I do not call *Popery*, that which remains of *Christianity* in the *Roman Church*, for instance, the Divinity of Christ, his Resurrection, his Redemption, and Judging the World, &c.

Popery
works no
Miracles, but
to confirm
its Super-
stitions.

These grand Truths are supported by Miracles and Wonders, which were wrought by the Apostles, and by Apostolical Persons. The *Papacy* is not at all concern'd to support the Christian Truth by their Lying Miracles; it takes little or no care to preserve any part of it. Or rather,
God

God hath not permitted, that his holy *Mystery* should be disparaged by fabulous Evidences and Impostures of the Devil. But the *Papacy* not being able to work true and real Wonders, to confirm their Doctrines; hath framed most horrid *Relations*, fill'd with Lyes, and ridiculous Fables, to support the *Popes Supremacy* and *Empire*, the *Invocation of Saints*, the *Adoration of the Virgin*, the *Sacrifice of the Mass*, the *Real Presence*, the *Adoration of the Eucharist*, and of *Images*. We must with some exactness view some Instances of these Lying *Histories*, that we may understand the spirit of *Popery*.

One of its principal Articles, is the *Authority* of the *Pope*, his *Infallibility*, his *unlimited power*, his *Succession* to the *Apostelship*, and *Supremacy* of *St. Peter*. These things must be found in *Tradition*; for Scripture saith nothing of them. And to find them there, they must be put into it; for they were not there neither. To put them into it, for want of *History*, they must weave together a heap of *Fables*. Therefore in the *first* place, they must without any proof suppose, that *St. Peter*, after he had been seven years *Bishop of Antioch*, came and made himself *Bishop of Rome*, and that he sat there *five and twenty* years; that he was crucified with his head downward; and at his death appointed a *Successor*, to whom he bequeath'd a full Authority over the *Universal Church*. This *Successor* of *St. Peter* left his, and this third, another: so that in a continued *Succession*, until this day, the *Popes of Rome* have always been *Sovereigns of the Church*, *Umpires* of all differences, *Judges* (without appeal) of all *Controversies*, and *Liege Lords* of all the *Kings* of the *Earth*; but all this is founded on meer *Fables*.

Fables, invented to set up the Popes Supremacy.

Fables concerning the abode and actions of St. Peter at Rome.

First, The Journey and Death of St. *Peter* at *Rome*, are not very certain. 'Tis true, antient Authors have said so. But it doth not in the least agree with the History of the *Acts* of the *Apostles*, or with the Chronology of St. *Paul's Epistles*. That *Apostle* made two Journeys to *Rome*, where he was twice a Prisoner. In his second Imprisonment, they will have him suffer Martyrdom with St. *Peter*. 'Tis very surprizing and astonishing, that the *Apostle*, (who in his *Epistles* written at *Rome*, mentioneth so many persons of a mean quality) should say nothing of St. *Peter*. The Mystery of Iniquity began to work in Saint *Paul's* time; this Journey, and Martyrdom of St. *Peter* at *Rome* (whether true or false) was to be the principal foundation of the vain pretences of this Counterfeit *Monarch* of the *Church*. 'Tis not improbable, that this Spirit of Lying, which sowed the first seeds of *Antichristianism*, persuaded the Antients of the *second Century*, that S. *Peter* had appointed the *Bishop of Rome* to be his *Succesor*; tho this was plainly false. For St. *Peter* had the charge of the *Jews*, and of the Church of the *Circumcision*. Now the *Jews* were very inconsiderable at *Rome*, where they had no more respect than those *Fortune-tellers*, whom we call *Gypsies* have among us. The greatest, and most considerable part of the *Jews* were about *Babylon*; and 'tis there that St. *Peter* dates his *first Epistle*. As to the pretended *Episcopacy* of St. *Peter* at *Rome*, which lasted *five and twenty* years. 'Tis a *Fable*, whose Original is found to be in the *fourth Century*, in Sr. *Jerom's* time, who is the eldest Author who mentioneth it. For it is only to be found in *Jerom's* version of the *Chronicle* of *Eusebius*. This *Fable* is unanswerably refuted, both by the History

ry of the *New Testament*, and by *Chronology*. And (as one Fable produceth another) the long abode of *St. Peter* at *Rome*, hath produceth the Fable of his Contest with *Simon the Magician*, in which this Magician flying in the Air out of sight, *St. Peters* prayers tumbled him down, and broke his Leggs: or rather this last Fable was the older, and so produced the other. But because this Fiction of *St. Peter's* long abode at *Rome*, was not sufficient to found the Dominion of the *Pope*, they have forg'd *Decretal Epistles* of the first *Popes*, from *S. Clement*, *Peter's Successor*. In which *Epistles* these first Bishops of *Rome* ascribe to themselves all that Authority which the *Popes* have since usurped. They have besides forged a counterfeit *Donation of Constantine*, by which he gives away to *Pope Sylvester*, and his Successors the *Popes*, the City of *Rome*, *Italie*, the *Western Kingdoms*, and almost the whole *Roman Empire*. And that this Title might be supported by possession, the fabulous History of the *Papacy*, maketh the first Bishops of *Rome* (by virtue of their *Papal Authority*) to send Bishops into every Countrey, to plant *Christianity* there. Thus *St. Clement* sent into *Gaul*, *Dennis*, to be Bishop of *Paris*; *Gratian* to *Tours*; *Julian* to *Mentz*; *St. Nicasius* to *Rouen*; *Taurin* to *Evreux*; *Exuperius* to *Bayeux*; *Saintin* to *Verdun*; *Eucherius* to *Triers*, *St. Saturnin* to *Thoulouse*. All Fables, which *Launoy*, a Doctor of the *Sorbon*, hath taken the pains lately to refute; they were expressly invented to establish the *Supremacy* of the *Pope* above Bishops. This is but a small part of the *Romance* of the *Papal Authority*, but because we must proceed to several other Instances, we cannot insist longer upon this.

The Romance of the
V. Mary.

'Tis certain, that in all *Poper*y there is nothing so singular, and so near to that *Worship*, which is given to God, as the *Worship* of the *Virgin*. 'Tis not easy to carry *Idolatry* to a higher degree, as we have before demonstrated. And we may truly say, there never was a larger and more detestable *Romance* than the *History of the Virgin*, framed on purpose to establish the *Adoration* of the Mother of Jesus Christ. This *Adoration* is grounded on the glorious Priviledges which she received from God, in her Conception, in her Birth, in her Life, in her Death, in her Resurrection, in her Assumption, and in her Miracles. We must give you an Epitome of this fabulous History; and this *Romance* of the *Virgin*, is far less discreet, than that of *St. Rose* mentioned before.

'Tis probable, that the Holy Ghost hath designedly been silent about the Life and Death of the blessed *Virgin*. Perhaps, he intended by this silence to prevent the horrid *Superstition*, which would flow from the Honour that is due to this holy *Woman*. If this was the design, it hath succeeded but ill. For men have by their Conjectures discovered all the Circumstances of the Life of this *Saint*. By one means or other (God knows how) they know them all, as certainly as if *She* had always had an *Historian*, or *Annalist* by her side, who kept a diary of all that befel her, even before she was born. *First*, they have understood, (I know not from whom) that her Fathers Name was *Joachim*, her Mothers *Anna*. That *Anna* had two Sisters, and that all three were Daughters of *Matthan* the High Priest, that so the Royal and Sacerdotal Blood might be joyn'd in the person of *Mary*. This was known

in

in the *fourth* Century, in the time of *St. Epiphanius*. But in the *eighth* Century, men were told by a new Revelation, that *Joachim* was the Son of *Barpanther*, and he the Son of *Panther*. These Names are not to be found in any of the *Jewish* Genealogies; but that is no matter. *Anna* the Mother of the *Virgin*, and Wife of *Joachim*, was a long time barren: The High Priest *Issachar* refused the Offerings of *Joachim*, as being a Dry Tree, an useless Member of the Common-wealth, because he could not perform the work of Multiplication. *Joachim* filled with shame, would not return home; *Anna* sorely troubled, that the Reproach of her Barrenness, had deprived her of her Husband, doubleth her Prayers and Tears; *Joachim*, afflicted with her Sorrow, hideth himself in a Desert, where after forty Dayes retirement, an Angel finds him out, and bid- deth him return to his Wife; *Anna* the mean while had retired alone, into the *Sanctum San- ctorum*, (whither never any Man or Woman could come, excepting the High Priest, who went there once a year.) In this place an Angel appeareth to *Anna*, and tells her of the future Birth of *Mary*. Behold how the *Virgin* is already as highly honour'd, as her Son: for an Angel cometh to fore-tel her Birth, before she was concei- ved. After this *Anna* is with Child in a miracu- lous manner; for she was naturally barren, and was now too old to bear Children. Besides, the Conception of the little *Mary* was *immaculate*, as well as that of her Son *Jesus*; she was also concei- ved without Original Sin. Indeed, this disco- very was not very certain for the sixteen hundred years past; but in this *last* Age, after innumera- ble Violent and bitter Contests between the *Fran-*

Miracles in
the Concep-
tion, Birth,
and Infancy
of the V.
Mary.

ciscans and *Dominicans*, the former being assisted by the *Jesuits*, have confirmed the Truth of the *Immaculate Conception*. All the best Antiquity knew nothing of it; the *Fathers* have expressly contradicted it. But *Salmeron* the *Jesuite* hath proved, that all the *Fathers*, in this point, are meer Fools and Blockheads, and that men owe them no submission, but only when they plead for the *Catholick Church*, against the *Lutherans*; then they are Infallible. To confirm this *Fable* of the *Immaculate Conception*, they have not fail'd to frame others. *S. Bridget* had several Revelations about it, and the *Virgin* herself often assured her of her own *Immaculate Conception*. To oppose this Truth, the *Dominicans* of *Bern*, in the year 1507. wrought that famous *Miracle*, which is related by all our Historians, which History *Dr. Burnet* hath very lately rectified in the *Relation* of his *Travels*. Without doubt the *Virgin* being provokt, that they should by false *Miracles* oppose her Glorious *Conception*, suffered the Cheat to be discovered. Four principal Actors of this *Comedie*, were taken and burnt, as Victims to the *Virgin* and her good Friends the *Franciscans*, in a *Meadow* that was over against, and in view of their *Convent*, that those good *Fathers* might feed their Eyes with the sight of this just Punishment of the Enemies of their *Goddeſs*.

The *Virgin* being thus miraculously conceiv'd, and with a Priviledge equal to that of her Son, came into the World the eighth of September, at such an hour: For without doubt, there was present some devout Woman, who observed the Birth-day of the *Queen of Heaven*; nay further, they know the very House, where she was born; it was situated in *Jerusalem*, very near to the

Pool

Pool by the Sheep-markes. This the great *Damascene* hath told us, who was honour'd with this *Revelation* very likely, for his great zeal for the Adoration of the Virgin's *Images*; there were not less *Miracles*, nor less Alterations in Heaven and Earth, at the Birth of the *Mother*, than there were afterward at the Birth of the Son. For whole Troops of Angels came down from Heaven, and sung Hymns, and melodious Songs, in Honour of the newly born Spouse of the Eternal King. And the Holy little Girle, which as soon as She was born, had the use of her Reason, was wonderfully pleased and rejoiced to hear them. And which is still more strange, this Melody of the Angelick Choir, was every year repeated on the same day. 'Tis a Saint, *St. Bernardine de Bustis*, who tells us this, and consequently we cannot doubt of it. At the Birth of the Son, there was the apparition of a New Star in the Air; but there was a great deal more at the Birth of the *Mother*. The Light of the Sun was doubled for a day and a night; that of the Moon was so augmented, that it was taken to be the Sun; and more than all this, close to the Body of the Moon, there appeared a great Star, of an extraordinary clearness and splendor. Lastly, an Angel gave the little Girle her Name, and call'd her *Mirjam*, which signifieth, The Star of the Sea (as the Monks explain it, who are very skilful in the *Hekrew* and *Rabbinical* Language.) Because *Mary* was to succeed *Venus*, who was begotten of the Scum of the Sea, and the Seed of Calus. The Mother of the *Messiah* is at this day the *Christians Venus*, the Morning-Star, which guides them thro all Dangers, to conduct and pilote them to the Haven of Grace.

Anna, the Mother of *Mary*, to obtain this
O 5. Child,

Child, had vowed to give her to God, even as *Anna*, *Samuels* Mother, had vowed to give him. To perform this Vow, *Anna* the Wife of *Joachim*, presented her *Daughter*, when three years old, to the *Priests*, for the service of the *Temple*. 'Twas very wisely contrived, to consecrate a Girl to the service of the *Temple*, into which no Woman might so much as enter, (there being an outward *Court*, which was appropriated to that Sex.) Nevertheless the *Priests* received her, and put her into the *Holy of Holies*, to keep the *Cherubims* company. There she was fed eleven years by *Angels*. After eleven years, the *Priests* held a Consultation, to know what they should do with this *Holy Virgin*; the conclusion was, that they should commit her to the keeping of *Joseph*, who had given great evidences of his Virtue and Continence. It had been far more suitable, to have committed her to some venerable *Matrons* to keep. But the Authors of this *Romance* did not judge this expedient, because of something that was to follow upon this. She was *fourteen years old*, when she was committed to the custody of that good old man *Joseph*: she was handsome, and had every thing that was proper to inflame Love; But the good Man went no further than as her Guardian to inspect and watch over her.

Three Months after this, when she was in the first quarter of her *fifteenth* year, she was honour'd with the Salutation of the *Angel*, and with Marriage to the *third* Person of the adorable *Trinity*. It would have seem'd more convenient for them to have made the *Mother* of our Lord to be of riper years, as to her Body, but especially as to her mind, that she might be capable

pable to reflect with more attention and judgment upon the *Miracle* which was wrought upon her. But the *Legendaries* are wiser than we, and knew doubtless by Revelation, that the Heavenly *Bridegroom* had most mind to young and growing Beauties. She then becomes a *Mother* at fifteen years old. And by reason of the *Miracle* which God had wrought in her Womb, she was obliged to live with *Joseph* under the name of his *Spouse*, to maintain her reputation among those who were ignorant of this *Mystery*. It is not certain whether the *Priests* knew all this, who committed her to the Custody of *Joseph*: if they knew not that she had conceived by the Holy Ghost, they had no great reason to be well pleased with *Joseph*, who had been no more careful to preserve the Virginity of the Damsel put under his Tuition and Care. They who are contemplative as well as devout, are extremely puzzled to know how this Miraculous Conception was made, and of what matter *Jesus* was form'd; for they think it not becoming the Majesty of the Lord *Jesus*, that he should be formed of that Blood, that which falls into the parts appointed for Conception. Therefore they very piously tell us, that the Holy Ghost took out Three Drops of *Blood* from the Heart of *Mary*, and conveyd'em into the *Uterus*, from thence to frame the body of our *Saviour*. They who are not of this opinion, yet confess, that 'tis a very devout and pious Contemplation.

When the *B. Virgin* had brought forth the *Redeemer* into the world, and the rumor began to spread, that it was by the Holy Ghost that She had conceiv'd, and that She was delivered of a *Son* without blemishing the Marks of her *Virginity*, there

The Virgin was but 15. years old when She conceiv'd by the Holy Ghost.

there were multitudes who would not give credit to it. And as we read of a *Thomas*, who would see, and put his Finger into the Side of Christ, to be the better assured of his Resurrection, so there was a certain Woman, named *Salome*, who would see, and feel, and search the *Virgin-Mother*, with such Circumstances as would cause the most impudent of Women to blush, and yet the *Protoevangelium*, attributed to St. *James*, hath related the whole Story at length.

The Fable
of the As-
sumption of
the Virgin.

The rest of the Life of *Mary* is wrote after the same strain, and with the like degree of Modesty; but that I may not enlarge too much, I pass it over, and come to her Death and Assumption, which is the principal thing in this piece, because 'tis on that especially they would ground her advancement to the Right Hand of God, and the Divine Honours which are given to her. Let us see then after what manner She dyed: *Mary* had lived to the Age of 58. years, others say 63. and others make it more. 'Tis very strange, that knowing so exactly, as they pretend, all the rest of her Life, that they should be no better informed concerning the length of it: but the reason is, because it is a matter of no great moment as to their design. The Holy *Virgin* being weary of living, earnestly intreats her Son to take her out of this World. *Jesus* sends an *Angel* to her, with the promise and assurance, that within three days it should be done as She desired. The *Angel* brought her a Branch of a *Palm-tree* from Paradise, and bid her take care that this Branch be carried upon her Biere at her Burial: He likewise gave her Mourning Garments, that She might dye in a suitable and becoming Habit, according to the Age, and wear Mourning for her self,

self. *Mary* desires two things of her *Son* by the Mediation of the *Angel*: *First*, that She might be buried by all the *Apostles*. *Secondly*, that her *Soul* might see no *Demon*, when it left her Body. The *Angel* returns, and leaves the Branch of *Palm-tree*, which immediately became glittering and glorious, every of its leaves shin'd like the Morning-Star. The *Virgin* full of joy, assembles the *Holy Women* together, who were wont to visit her, and gives them an account of her approaching Death. *St. John* was at this time preaching at *Ephesus*; in the midst of his Sermon a noise of Thunder is heard, and a Bright Cloud takes him up, and carries him thro the air to the very door of *Mary's* House. He goes in; the *Virgin* and this *Apostle* embrace one another with abundance of Tears; he is informed by *Mary*, that within three days She should dye. All the other *Apostles* arriv'd soon after, in the same manner carried thro the Air. They were strangely surpris'd, and astonisht to find themselves in that place; *St. John* unfolds the Mystery, they came in, they wept sorely, and adored the *H. Virgin*. After a great deal of Worship, and much discourse, *Mary* received the Communion, recommended her Soul to her *Son*, fell upon her knees, and put herself in a posture and preparedness to dye. About the third hour of the day, i. e. about nine a clock in the forenoon, *Iesus* with the *nine* Orders of the *Angels*, and the Assembly of the *Patriarchs*, *Prophets*, *Martyrs*, *Confessors*, &c. i. e. with all the Court of Heaven, came and stood round about his *Mother's* Bed. He and all the Celestial Company sung a melodious Song, which began thus; *Come mine Elect, and I will set Thee upon my Throne, &c.* The *Virgin*

Virgin answer'd, Behold, I come; for in the beginning of thy Book it is written of me, that I should do thy will O God ! And with these words She gave up the Ghost. When the Soul was departed, the Body spake of it self, saying, I thank thee Lord, that I am thy Glory, remember me, because I am thy Workmanship, and have kept that which thou hast intrusted with me. The dead Body, which nevertheless could speak, became so bright and luminous, that the *Virgins* who wash'd it, tho they might touch it, were not able to look upon it.

When the Body was to be carried to the ground, the *Apostles* made many Complements and Civilities to one another, concerning the places of honour in the Ceremony ; for they were not it seems, of the humour of the *Monks*, who at the like meetings do oftentimes quarrel who shall go first, so as to knock one another with the Crozier-Staff.

Peter and *Paul* carried the Body, and *John* the Palm-branch before the *Biere*, the other *Apostles* followed. As they were marching along in due order and Ceremony, *Jesus Christ* covered with a Cloud, with all his Angels, overtakes 'em, and joyning their Voices to those of the *Apostles*, they sung the *Obits* in honour of the *Virgin*, with a ravishing Melody ; and at the same time the whole Air round about was perfumed with a most grateful Odour. The furious *Jews* being enraged at this spectacle, thought it a very proper occasion to rid their hands of all the *Apostles* at once. The *High Priest* with both his hands laid hold on the *Biere*, to stop it, but both were immediately wither'd and dryed up, and fell off from his Arms at the Wrests; the Remainder of the

the Enemies Troop was struck with Blindness. The miserable *High Priest* of the *Jews* made a grievous Out-cry for the loss of his two Hands. *Peter* tells him, there was no cure for him on any other terms than these, that he devoutly kiss the *Biere* of *Mary*, and immediately turn *Christian*. He did so, and was healed presently. *Peter* also gave him one of the *Dates*, that grew on the Branch of *Palm*, therewith to stroke the Eyes of those who were struck with Blindness; and by so doing, all that numerous Company recovered their sight. After this, the Convoy of the *Virgin's Body* performed their journey without any Let or Molestation, even to the Valley of *Iehosaphat*, where they laid the Corps of the *Mother of God* in a new Sepulcher, hewn out of a Rock, as that wherein the Body of the Lord *Jesus* was laid. When they had thus interred the Corps, they remain by it three days, which they spent in prayers. At the end of three days, a bright cloud encompasseth the Sepulcher, Angelical voices are heard round about it, and a sweet Odour perfumes the place; *Jesus* descends from Heaven, salutes the *Apostles*, and speaks to them after this manner, *Peace be unto you; what kind of Honour and Glory, think you, do I owe to my Mother?* To which they replied, *It seems just, O Lord, to thy Servants, that as after having conquered Death, thou reignest for ever and ever, in like manner, that thou raise the Body of thy Mother, and cause it to sit down for ever at thy Right-hand.* Thereupon the Soul of *Mary* immediately appeared, and the Lord *Jesus* said unto it, *Arise my Well Beloved, left up the Tabernacle of Glory, the Vessel of Life; Thou art fair my dearly Beloved, and there is no Spot in thee; as*
thou

thou hadst no Spot, so thy body shall not see Corruption. At these words the *Body* of the *Virgin* arose, and was united again to her *Soul*, and ascended to Heaven with her *Son*.

Behold after what manner the whole business was transacted, according to the Relation of *Pelbart de Temeswar*, a sober and grave Author, whose *Honesty* and *Credit* is canonised afresh by *Father Crasset*, within these eight or ten years: So that we have no reason to doubt of his *Testimony*, or suspect his *Authority*. Not but that there are many who do not believe him, especially in *France*, but of such we may say, that they are not thorough-pac'd *Catholicks*. The *Sermon* concerning the *Assumption* of the *Virgin*, was left out of the Service of the day by the *Chapter* of the *Cathedral* of *Paris*, Anno 1668. which before that time was wont to be read: but by doing so, they have not much pleased or edified the devouter *Romanists*.

CHAPTER XIX.

*A Continuation of the Romance of the Virgin,
invented to support the Idolatry of the
Papacy.*

ONE would think, that the *History* of any person should be ended, when we have traced it to the *Grave*. But it is otherwise in regard of the *B. Virgin*. She hath done many more considerable things since her *Death*, than ere she did in her *Life* time. So that the continuation of her *History*, if we should be exact and particular in
our

our account of it, would be much larger than that which hath already been related of her. But I must contract it, and content my self to take notice of some passages only, especially such as have served to lay the Foundation of the most famous Houses of Devotion of the *Mother* of God. The History of the Foundation of our *Lady's Church at Monserrat* is very remarkable.

The first *Count of Barcelona* had a *Daughter*, who was beautiful to a wonder, but possessed by the *Devil*. The *Count* brings her to an holy Man, named *John Guerin*, to be dispossessed, that he might exorcize the *Devil*. 'Twas necessary She should tarry some days with this Brother; that the Ceremony might be duly performed; The *Devil* goes out of the Body of the *Princess*, but enters into the heart of the *Monk*. This *Monk* falls in love with the *Princess*, ravishes her, and then Murders her to conceal his Crime. This *Brother* recovers from his violent passion, is sensible of the hainous Nature of his Offence, makes a journey to *Rome*, confesses his Sin to the *Pope*, and demands of him what Penance he should think fit. The *Pope* appoints him to return to *Monserrat*, but to creep thither upon all four like a Beast, and not to lift himself up, till a Child of three Moneths old should command him to rise, and by that he should be certified, that God had forgiven him. Brother *Guerin* led that Brutish sort of life for seven years; at the end of which time the *Count of Barcelona*, as he was hunting, found this man in a Cave, where he appeared hairy like a Bear. He took him, and caused him to be brought home, and tyed up in the Stable as a Monster: it happen'd that the *Count* having a great Entertainment at his House, upon the Birth

Fabulous
History of
the founding
our Lady's
Church of
Monserrat.

of a Child of his Family, had a mind to divert the Company with the sight of this *Animal*, whereof he neither knew the name, nor the species. He is brought into the *Hall*, and the *Infant*, whose Birth gave occasion to that Feast, being present, spoke these words to him, with an audible and distinct voice, (to the amazement of the whole Company, you may well imagin) *Arise, and stand upon thy Feet, Brother John Guerin; for God hath forgiven thy Sins.* The man recovers himself, and gets on his Cloaths, and relates the particulars of his own History. The *Count* pardons him, but is importunate to know what was become of the Body of his *Daughter*. *John Guerin* conducts some of the *Counts* people to the place where was the body: there they find the *young Lady* alive, as fresh and beautiful as ever. You must know, that she had devoted her self to the *Virgin*, who had thus miraculously preserv'd her. They thereupon build a *Convent* upon the place; the *Princess* was made *Abbess*, and Brother *John Guerin* Confessor of this new *Convent*. Near this place they find an *Image* of the *Virgin*, shining with a glorious light, and perfum'd with sweet Odours. A troop of Angels serv'd this *Image*, and sung round about it divers Songs and Hymns with an admirable Melody. An Attempt was made to remove the *Image*, but it became so heavy, that it was impossible to stir it from the place. They then build a *Chappel* over the Cavern, and this is the original of that famous *Chappel* of *Montserrat*, where the *Virgin* hath since wrought so many Miracles.

Original of
our Lady of
Lucca.

The Devotion to our Lady of *Lieffa* is founded upon a *Fable* somewhat less Abominable, but not less ridiculous than the former. The Romance tells us, that a young Woman, Daughter of the
Souldan

Souldan of Egypt, in the time of the *Holy Wars*, going to visit three *Gentlemen of Picardy*, who were Prisoners at *Grand Cairo*; She desired they would help her to the Picture of the *Virgin Mary*. None of them understood Painting, nevertheless, one of the Company undertook to satisfy her Request. But without the help of the *Virgin* he would have been sadly puzzl'd. She sends 'em her *Image* from Heaven. The *Princess* in Gratitude for such a Favor, finds a way to deliver those *Gentlemen* out of Prison, causing the door to be secretly open'd for their escape, and she herself gets away with them. They fall asleep in a Wood, and when they awak't, found themselves all four in *Picardy*, with the *Image*, in that place where the *Church* is since built, in honour of the Miraculous *Image* which the *Virgin* sent from Heaven.

In this kind of Impertinence and Folly nothing can parallel the Fable of the *Chappel* of our Lady of *Loretto*. 'Tis the very Chamber of *Joachim* and *Anna*, the *Father* and *Mother* of the *Virgin Mary*, where the Divine *Virgin* was born, and where she conceiv'd the Saviour of the World, 'tis situate in a City of *Nazareth* in *Galilee*. After the death of the *Virgin*, the *Apostles* perceiving that God did highly Honour and Priviledg this *Chamber* by a great number of *Miracles*, they made a *Chappel* of it, and there celebrated the Divine Mysteries, i. e. they sung *Mass* there. *St. Luke*, who was a Painter, as well as a Physician, drew the Picture of our Lady, which is to be seen there to this day. This *Chappel* very fruitful of *Miracles*, continued there above twelve hundred years, till the year 1291. The *Pilgrims* to the *Holy Land*, and they who engaged in the *Holy*

Ridiculous
Fable of our
Lady of
Loretto.

Wars, were wont to visit it with a great deal of Devotion and Zeal. But when the *Infidels* had driven the *Christians* out of the *East*, the *Chappel* weary and discontented to see it self less honoured and frequented than formerly, thought good that the *Angels* should transport it from thence into *Dalmatia*, about twelve or fifteen hundred Leagues from *Nazareth*. Never any Building made such a leap. They plac'd it there upon a Mountain near the Town *Terfantum*. Multitudes come thither with great Devotion, insomuch that our *Lady* was very sensible of the change. But this did not last long, the Peoples Devotion cool'd and declin'd again, which oblig'd the *Virgin* to give a new Commission to the *Angels*, to remove her House into *Italy*, to a place called *Recanati*, situate in the midst of a Wood, and belonging to a Lady nam'd *Loreta*. This second Translation gave new life to the Peoples Zeal, and they flockt thither from all parts. But they who got the most by it, were a Company of Thieves, who without any respect to the House of the *Virgin*, made no scruple to rob the *Pilgrims*, who resorted thither, and shelter themselves in the Wood. To remedy this Mischief, the *Angels* give another list to this miraculous House, and settle it upon a *Mountain*, not far off. This Mountain belonged to two *Brothers*, who gain'd prodigiously by the great concourse of people. But they could not agree among themselves about the dividend, so that the *Virgin* commanded the *Angels* to transport her House once more, which was the fourth time. They did so, and carried it along the high way of *Recanati*, where she hath thought it fit to stop ever since, and take a little rest after so many violent motions in removing.

And

And 'tis very probable, that it will never be removed from thence; for since the time of *Luther* and *Calvin*, the *Angels* are not so forward as heretofore, to work such kind of Miracles in favor of *Mary*. That you may not imagin this to be a *Fable*, you must know, that the people of *Recanati*, who were ignorant whence this wonderful House should come, were duely informed of the truth of all these *Miracles* by a devout person, whom the *Virgin* obliged with a particular Revelation of the whole matter, that the *B. Virgin* might not fail of being devoutly worshipt in this place. But because the people were incredulous, and had not faith enough to credit the story of the old man, they sent sixteen *Ambassadors*, grave pious and credible persons, from *Recanati* to *Nazareth*, with the exact measures of the *House*, and there they Discovered the Foundations of an House that had been built there, perfectly corresponding to the measures they had brought with them; and which is more considerable, near the place they found an *Inscription*, which certified that there had been such a *Church* formerly there, but it was miraculously translated. After all this, who can in the least question the truth of this *History*? especially since it is ingraven on Tables of Brasse, which are hung up in the *House* it self. The Jesuite *Turfellin* hath related the whole *History* in very good *Latin*, and adorned it with many curious Circumstances, which for the sake of brevity we omit, and hath enlarged it by the account of very many Miracles wrought by the *Virgin* in favor of her *House* and *Image*. The whole confirmed by the Priviledge and Approbation of Pope *Clement VIII.* and fortified with the Testimony of the gravest *Authors* of the *Roman Church*,

such as *Rainaldus*, *Bzovius*, and *Spondannus*, who have not forgot to mention this memorable History in their *Annals*, and for a larger account of it, refer us to *Turfellin*, as an Author of such exactness and fidelity, that none can be supposed to question his Authority in *Italy*, especially in the Neighbourhood of *Recanati*. To speak seriously, was there ever any thing so ridiculous, absurd, and silly, imposed upon the world? the *Metamorphoses* of *Ovid*, and the Book of *Palephatus*, contain nothing so foolish and incredible. But they got their End by it, which was, to promote the Worship of the *Virgin*, to establish the Doctrine of *Devils*. i. e. *Demons*; these *Fables* are invented to this very intent, exactly as *S. Paul* fore-told.

Several Impious and Ridiculous Miracles wrought by the *Virgin*.

To finish the *History*, let us see some of the *Miracles* which these wretched *Idolaters* pretend to be wrought by the *Virgin*: in the composition of these *Fables* they not only seem to have lost all Shame, but to have renounc'd common Sense, as if they designed to render *Christianity* the most ridiculous of all *Religions*; for Example, can any thing be more enormous and abominable than what they make the *Virgin* do in favor of one *Beatrix*, who had the charge of the Keys of a certaine *Convent*? she was debauch'd by a *Priest*, and Privately left the *Convent*, and for fifteen years frequented the Stews, and the most infamous places; during all which time the *H. Virgin* supplied her place in the *Convent*, and was Door-keeper in her room, that it might not be observed that she was absent. Infomuch that at her return, she reassum'd her former Offices and Employ without the least blemish to her Reputation. This was because she was extremely devoted to the *Virgin*.

Because an *Abbeß* of another *Convent* was one of her

her Votaries, she suffered no damage for being with child by the Steward of the House; the Bishop had notice of it, and was preparing to punish her; but the Virgin gave Commission to two Angels to transport the Abbess unto a private place, where she was safely delivered, and then restored her Virginity to her, so that when the Bishop caused her to be searcht, her Accusers were put to shame and confuted, and the Bishop was forc't to crave her pardon.

Is there any thing more horrible than what the Annals of the Jacobins say of the Virgin? They make her to be married to Dominick their founder: she comes to him, and discourses him after this manner, *Dominick my son, my dear Husband, because by the inspiration of Jesus thou hast strenuously contested against the Enemies of the faith; behold I am come to thy succor, I, whom thou hast so often invoc't; then the Virgin receives him into her Virginal Bosome, kisses him with the most Amorous tenderness, and having open'd to him her breasts, gives him to tast of her Milk, and perfectly cures him.* If I had not related the very words of the Author, I could not expect to find credit in the recital of so horrid a Passage.

Alanus
Redivivus.

The same Alanus, who reports this of S. Dominick, would be thought to have had the same Honour, no matter tho the B. Virgin be made guilty of Polygamy by it: she must it seems have several Husbands. *The Virgin then espoused Alain de la Roche in the presence of I Christ, & divers of the Saints, who assisted at the wedding, she gave him the ring of her Virginity, made of her Virginal Hair. After this, the Sweet Lady kiss'd him, and let him suck her Breasts.*

Can such things as these be read without Hor-

tor and Trembling? 'Tis incredible how many several *Husbands* this Holy *Virgin* is said to have espoused, how pure a *Virgin* soever she be. The Legend of *Surius* relates the History of one *Herman*, surnamed *Joseph*, because he was married to the *Virgin Mary* comes with two Angels to demand *Marriage* of him; the poor Fellow was astonisht at such a demand. *Incitabat amor, retinebat pudor*. Love prompted him to accept, but shame and bashfulness kept him back.

Casarius tells the History of a certain *Soldier*, who was in love with his *Captains* Wife. The *Virgin*, to divert him from so criminal an Amour, pretents herself to him as a most Charming Beauty, and tells him, *I will be thy Wife, give me a Kiss; and constrain'd him to it*. Are there any worse impurities to be found in the Chronicle of *Venus* among the *Fables* of the *Heathen*? We may see how the fire of lust discover'd it self in the impure Fancies of these wicked *Monks*, who composed these *Legends*.

To what purpose is all this? 'tis to persuade the World, that the *Virgin* doth passionately desire to be ador'd and worshipt; for all these favors are granted to such as were her special *Votaries*. 'Tis with the same design that those wretched *Annalists* of the *Virgin* would make us believe, that there is no danger from which the *Virgin* doth not deliver those who devoutly worship her, and give her the preference to all others. Father *Craffet* hath lately made an whole book to that purpose, and therein he affirms, that there is no man so wicked, & so much accursed of God, that can want the Mercy of the *Virgin*, provided that he be truly devout towards her, he quotes the words of *Bonaventure*, who saith, *O Mary, how wretched and miserable so ere*

The design
of the Le-
gendaries is
to promote
the Adora-
tion of the
Virgin.

a sinner be, you have for him all the Tenderneſs of a Mother, you imbrace him, you hug him in your Virginal Boſom.

'Tis with the intent to perſwade to, and promote theſe impieties, that Father *Craſſet* hath heapt together innumerable Examples of ſuch as have been ſaved by the *Virgin*, tho they were the vileſt of men, and Monſters of Wickedneſs. Such is that of one *Theophilus* of *Cilicia*, who had given himſelf to the *Devil*, by means of a *Jew*, who was a Magician; but by the help of the *Virgin* was delivered: ſuch again is the Example of a young *Soldier* of *Gascony*, who having given himſelf to the *Devil*, denied *God* and *ſ. Chriſt*, but would never renounce or diſown the *Virgin*, tho the *Devil* very earneſtly preſt him to it, and this ſaved him; for the *Virgin* undertook his cauſe, and carried it againſt the Father and the Son. And that Woman who prayed to the *Virgin* to confound her Neighbour who had tempted away her husband from her, the *Image* of the *Virgin* replied to the Woman, and told her, *She of whom thou ſpeakeſt is wont to offer me very acceptable Praises and Worſhip; I cannot do any thing for her Confuſion.* The ſame Authors tell us, the *Virgin* hath often delivered her *Votaries* from the *Gal- lows*, in *Storms* at *Sea*, out of the *grave*, and out of *Hell* it ſelf, to give them time to confeſs themſelves, that they may be ſaved; only becauſe they had been careful to Worſhip the *Virgin*, and to faſt every *Saturday* to her honour. So ſhameful are theſe *Romances* of the *Virgin*, that the very *Heathens* would diſdain to apply 'em to their *Diana* or *Minerva*. The deſign of them is plainly *Diabolical*, for they would have us to believe the *Virgin* to be a *Fool*, to be ambitious and *Uſur- ping*,

ping, minding nothing but to make her self ador'd, and Worshipping and courting those that adore her; as if she meant to appropriate all divine Honour to her self, exclusively of God and *Christ*; as if she would advance her Throne of Mercy above the Throne of Grace of our B. Saviour.

CHAPTER XX.

A short Account of some of the Fables, which the Papacy hath invented to establish the Worship and Invocation of Saints.

THE Legends are a *Sea*, wherein a man may lose himself, so large are they: but 'tis such a Sea as the Prophet *Isaiah* speaks of, *that casts forth mire and dirt*; for nothing is more filthy and hideous than the stories they tell us. We will take notice of some few Instances only, sufficient to make us abhor 'em.

• *First*, You must know, that the Holy places, or places of Devotion among the *Papists*, to which they go in *Pilgrimage* to Worship and invoke such and such *Saints*, are all founded upon meer *Fables*. For instance, the famous devotion of *S. James of Compostella*, in *Galicia*, a Province of *Spain*, is built upon a Fabulous History, which saith, that *S. James the Greater*, who suffer'd Martyrdom under *Herod Agrippa*, as is related 12th of the *Acts*, he came into *Spain*, preacht the Gospel there, and returned from thence to *Jerusalem*, where he dyed, and his Bones were carried

Original of
the devotion
to S. James
in Spain.

ried into *Spain*, and repositied at *Compostella*, where men come from the other end of the Earth to worship 'em. It would not be safe to call this *History* in question in the *Spanish Dominions*; a man could not escape the *Inquisition* for doing so. Nevertheless, 'tis so gross and palpable a Falshood, that few understanding men in the *Roman Church* will go about to maintain it. And if it were necessary, it would not be very difficult to prove, that *S. James* could not have been in *Spain*, and that his Bones were never carried thither.

France hath little reason to reproach *Spain* for this Fable, because that of their Apostle, *S. Denis* the *Arcopagite* is yet more silly and ridiculous: if you will give credit to the Venerable *Monks* of the Abbey of *S. Denis* near *Paris*, and believe their *Annals*, they have the true Body of *S. Denis* the *Athenian* disciple of *S. Paul*. He was first Bishop of *Athens*, and afterward came to *Rome* to suffer Martyrdom therewith *S. Paul* his Master. But 't so fell out, that he came too late, and that *S. Paul* had been beheaded some time before his arrival. *Clement* who succeeded *S. Peter*, judg'd it more to the purpose to send this *S. Denis* into *Gaule*, to plant the Christian Faith there. He comes to *Paris* with *Rusticus* and *Eleutherus* his Companions. After this they are thrown into a dark and nasty Prison, and loaded with Irons. Some few days after these *Martyrs* were rackt, and after that *S. Denis* is fasten'd to a *Gridiron*, and roasted on the Fire; he comes out of that torment, and is thrown to the Lions, but by making the sign of the Cross he presently stops their Fury, and shuts their Mouths. He is cast into a burning Furnace, the Fire doth not in the

The fable of
S. Denis the
Arcopagite
near *Paris*.

the least hurt him ; he comes forth out of the furnace without being singed. The Tyrant enraged that no means would be effectual to take away his life, tries one more , makes him be extended on a cross Gibbet, and his Members stretch out upon it, in order to quarter him ; but neither could they by this punishment put an end to his Life : therupon he is again committed to Prison, where he sung *Mass* for all the Prisoners : during the service our B. Saviour comes down from Heaven with all his holy Angels, fills the Prison with a glorious Light , and gives S. *Denis* the Communion. After this the Tyrant causeth him and his Companions to be fetcht out of Prison, and they are all *Beheaded*. When these Heads were separated from their Bodies, their Tongues mov'd, spake and sung the Praises of God ; and to compleat the wonder, the Body of S. *Denis* rises up, takes his *Head* in its Arms, and marches two miles from *Paris*, and throws it into the Bosom of a devout Woman , named *Catulla*. This is a short account of the History of S. *Denis*, which many in our days will not believe , especially since the learned *de Launoy*, a Doctor of the *Sorbon*, hath had the courage to prove it to be a meer Fable.

The Fable of
S. *Magdalen*
in *Provence*.

There is hardly any Devotion more renown'd than that of the *Magdalen* of *Provence*, of the *Holy Balsom*, and of the *Blood* of *Iesus Christ* in the Church of St. *Maximin*, that doth visibly bubble up every year on the day of his Passion. This Devotion is bottom'd on a ridiculous and impertinent Legend, if ever there were any. Let us see what was the occasion that brought *Magdalen* from the heart of *Palestine* into *France*. After the Ascension of Christ, they tell us, that the

Jews

Jews his Persecutors, who resolved to destroy all his Friends and Disciples, took *Martha* and *Mary Magdalen*, *Lazarus* their Brother, *Marcella* their servant, and *Maximin* one of the seventy Disciples, whom our Lord before his death had sent forth to preach the Gospel, and imbarc't them all upon one vessel, without Sails, Rudder, Pilot, Marriners, or Oars; but God was pleased to steer the vessel, and safely landed 'em at *Marseilles*. These Saints thus delivered from the Sea, finding none that would entertain 'em, were forc't to sit down in the porch of an Idols Temple. *Magdalen* preaches the Gospel to all that came; Particularly to the Governor and his Lady. They not profiting in the day by her sermons, she appears to 'em in the night in Visions, and at last by Promises and Threatnings with much ado makes them *Christians*. She obtain'd a very particular favor from Heaven for 'em, viz. that having no Children, (which they passionately desired,) the Lady is with child of a son by the intercession of *S. Magdalen*.

The Father and Mother resolv'd in gratitude to make a Voyage to *Rome* to be farther confirm'd in their *Christianity* by *S. Peter* himself. They set forward in a Ship, but are overtaken by a Tempest, the Lady, big with child, and near her time, is delivered of a Son, but a little too soon by reason of the violent Tempest, insomuch that it cost her her Life. The disconsolate Father not knowing what to do with the dead body of his Wife in the Ship, or with the Infant, that might live, but there was no nurse to be had for it, he perceives a smal Rock in the midst of the Sea, he causeth both to be carried there,

there, and puts the living Child by the dead Body of the Mother, covering them with a coat; after this he proceeds in his Voyage to *Rome*, and perform'd what he intended there, and receives assurance from *S. Peter*, that his Wife and Child should both be restor'd to him. Returning from *Rome*, after two years stay there, and the ship passing near that Rock. He cast his eyes on that side of the Rock, and perceives a little Child on the shore playing with Cockle-shells. He makes towards it, and finds it was his own son, who had suckt the breasts of his dead Mother, and always found milk there. They remove the coat, and find the body not in the least to be corrupted, yea at that very instant it rose up, and his Wife also was alive; so both are brought back with him to *Marseilles*: alter this you may judge whether *Mary Magdalen* did not make mighty progress in the ruin of Idolatry in *Marseilles*. The whole City was converted to the *Christian* Religion by her means: and she gave them *Maximin* her fellow Traveller to be their *Bishop*, and bestow'd on him some of our Saviours *Blood*, which she had brought with her in a Vial. As for her, she hid her self for thirty years in the hole of a Rock, where she was attended and serv'd by Angels, who carried her every day up into Heaven, where she heard the Heavenly Consorts and Hymns of the Blessed Spirits, and on this she liv'd. In all likelihood this Saint had continued to this day in that rock, if she had not been taken notice of by a certain holy Priest, who seeing her thus mount into the Air, came to the Rock, and discours'd with her; The Saint finding she was observ'd, had a mind to live no longer, she therefore sends for *Maximin* the Bishop of *Marseilles*,
 she

he receiv'd the Communion from his hands, and was carried by the Angels into Paradise, no more to return to the Earth. I should think that those learned men have little to do with their time, or employ it very ill, who give themselves the trouble seriously to confute such impertinent Foole-ries as these are.

However, we will be at the pains to repeat some of those many *Miracles* which the *Papacy* makes their *Saints* to work, that they may oblige men to invoke and Worship 'em. God hath permitted, that there are two Characters by which they may be distinguisht, viz. the *Impertinence*, and the *Multitude* of them. *First*, their Impertinence, for the most part, they are ridiculous, mean, and ludicrous, shameful and trifling. For Example, Is it not a *Miracle* unworthy of the Majesty of God, that of *S. Francis' Assise*, when he preacht to the *Birds*, and they held out their Bills, and clapt their Wings in testimony of their Attention and Joy? At another time he took a *Woolf* by the Ears, that had done great mischief and ravage in the fields of *Agobie*, and made a compact with him, that henceforward he should devour or hurt no man, but that the Inhabitants should provide him what was necessary to his livelihood. Upon a certain day the Devil tempted this *Saint*, he makes his escape, but the Devil after him, and would have thrown him head-long from a Rock, but the Rock split of it self in several places, that he might be able to take fast hold with his hands.

Ridiculous
Miracles
attributed to
S. Francis.

Oftentimes the Devil tempted Brother *Rufinus*: but by the advice of *St. Francis* he one day spake thus to the Devil, *Aperi os tuum, & scelerisabo in illud; Open thy mouth, and it shall serve*

serve me for a Clofestoole; this trighted the Devil, and away he goes in a mighty rage. Brother *Andrew* of *Annania* had a mind to have some little Birds for his dinner, he gets some to be roasted for him; but when they were upon the table, he bethinks himself, and was ashamed of his being so delicate, he therefore makes the sign of the Cross over the dish, and dismisseth the little Birds, away they fly, as well as ever before they were taken and roasted. Brother *Antony* preacht one day to the *Fishes*, as *S. Francis* had done to the *Birds*; these Fishes that we take to be a dull sort of *Animales*, came all to the top of the Water, and held up their Heads, to listen to his Sermon, and when he had done preaching, some of'em gave a loud cry of Approbation, thus humming the preacher, to the great dishonour of the proverb, as *mute as a Fish*. When any sort of Animals were sick, they had only to sprinkle them with a little of that water, in which *S. Francis* did wash his wounds, and they were presently Cured. 'Twas a rare Fellow this *S. Francis*, 'tis of him that the Legend saith, *nihil Christus fecit, quod non ille fecit, imò plura fecit quam Christus*. *∫. Christ did nothing, but what St. Francis did as well as he; yea much more was done by him, than ever Iesus Christ did.* For certain *∫. Christ* never did so many wonderful things as they ascribe to *S. Francis*. If a Wall were crackt, and ready to fall, they needed only to thrust into the crevice a little of the Hair of this *Saint*, and it proved more effectual than the best cement in the World. With the Shavings of his *Hair* Devils were driven away. A *Grashopper* once kept him Company eight days together, and when he call'd her, she

she percht upon his Head. A *Nightingale* kept him Company one day, and sung by turns. 'Tis true, that *Jesus Christ* wrought no such Miracles as these, at least that we know of.

St. Dominick, the Patriarch of the *Jacopins*, doth not come behind *St. Francis*, the Patriarch of the *Cordeliers*. This good Saint took delight to vex and enrage the *Devils*: sometimes he made them hold his Candle with their Fingers, and when it burnt to the very place where they held the Candle, he made them hold fast, tho they burnt their Fingers, and made a grievous Cry. Sometimes he forc't 'em to keep in a body whether they would or no, and notwithstanding their Intreaties to be gone. To confound the Heretical *Albigenses*, he made a great Dog appear, who on all sides shew'd his Tail, and out of it came the most horrible Exhalations that could be scented. This Dog took the Shape of a Cat, and escap'd by the Bell-ropes, but as it went up, let fall such filthy matter as stunk horribly.

The Miracles of *St. Dominick*.

A certain *Nun*, named *Mary*, had a greivous Pain for a long time in those parts which I shall not name; *St. Dominick* appears to her, visits her in a Dream, and takes from under his Frock an Oyntment of a sweet Perfume, anoints her with it, and tells her the name of it was, *Unguentum Amoris*, the Oyntment of Love: The modesty of the Writer suffers in penning this; and that of the Reader will likewise in perusing it. But 'tis necessary to observe the horror of that fabulous Spirit of the *Papacy* in the latitude and full extent of it.

We meet with one *St. Swithin* in the Legend, who wrought a more gentile miracle: a Poor Woman in the Country having all her Eggs broke

Impertinent Miracles attributed to several Saints.

by a Mason, the *Saint* made them whole again; 't was well worth the while. *S. Aldem* hung his Cloths one day upon a Sunbeam, as one would do it on a pin. The same thing happen'd to one *Deicola*, being very weary in his Journey, he had a mind to throw off his Coat which incommoded him; he had servants of his own that attended, which is not very common for the *Saints* to have; they run to offer their service to take off his Coat; but were prevented by a Sunbeam, which took his Coat from him, and kept it two or three hours, 'till the *Saint* had need of it.

The Miracle of *St. Brigit* seems yet to be more admirable; her Cloaths being very dirty and wet, she had a mind to dry 'em on the Branch of a Tree, which she saw, as she imagin'd, but in reality it was no Tree, but only the shadow of one, but that Shadow did her the same service as the real Tree could have done, supported her Cloaths in the Air, and dried 'em as well as could be. *Saint Cadrac* might have let his Staff rest upon the ground, as other men use to do, when he did not use it; but he thought it more expedient to make use of the Power of God to make it hang in the Air. If any have a mind to see more of these Impertinences of *Popish Saints*, he may consult our *Legal Exceptions*, and will find many more in the Authors, which we there quote. I would fain ask any rational man, whether there be any thing in these Miracles, that bear the Characters of Divine Wisdom, and Majesty, and of that Gravity and Grandeur, that is to be observ'd in true Miracles? What *Religion* is that which makes the Great God to do such things, as one would be ashamed to ascribe to a Grave and Good Man?

The second Character of these Miracles, which

which manifests the Falsity of 'em, is their *Multi-
tude*. The very name *Miracle* signifies something
that is rare and unusual. All the Ages of the World
from the Creation to the End of the Apostles
days, furnish us but with very few. I know not
whether we can make up *two hundred* in the
whole History of the *Scriptures*, both of the *Old*
and *New Testament*. But if you read the Lives of
the *Monks* and *Saints* of the *Roman Church*, you
find them walk in the midst of *Miracles*, they
hardly tread a step without working some *Miracle*
or other. God hath been very profuse of his Omni-
potence in their favor, they dispose of his Almight-
y Arm more freely than any Prince doth the
hands of his own Subjects.

The multi-
tude of Mi-
racles of Po-
pish Saints
discovers
their falsity.

Dominick gave the word of Command to the
Devils, as a man would do to the meanest of his
Servants: in whatsoever form the Devil appeared,
he was still his Master: if he took the form of a
Dog, or of a Cat, we have seen how he used
him. If he took the form of a Bird, he plum'd his
Feathers by Sister *Maximilla*: if he met with the
Devil that had posselt a Body, let him be never so
obstinate and refractory, yet yield he must, and
with the *Rosary* alone he would have driven out
an hundred Legions of 'em, if there had been so
many in one Body. So the *Legend* tells us, that
when the *Virgin* had revealed the *Rosary* to Saint
Dominick, the Devils made Heaven and Earth re-
sound with their Cries in the Air, saying, *Wo,*
wo unto us, for we are bound by this Psalter as with
so many Iron Chains.

Resurrections of the *Dead* are reckon'd among
the chiefest *Miracles*, and they are very rarely
seen. We read but of *three* wrought by our Lord
Jesus Christ. But they are very cheap and com-

mon among the *Miracles* of the *Legendary Saints*. Brother *William* raised but *two* from the Dead for his part; but Brother *Ambrose* of *Massa* raised *six*. Brother *Nicholas* raised one from the dead, and gave new Eyes to a man, who had his Eyes pluckt out; which is much more than to restore to a blind man, who hath Eyes, but cannot see. Brother *Anthony* raised several from the Dead. Brother *Odoric* raised one Brother *Minor*. Brother *Benevent* raised two from the Dead. The Sepulcher of Brother *John Vafordia* was so singular a Remedy against death, that the Bodies of all those who dyed of a violent death, being brought thither, were raised without fail. All these were *Brothers* of the Order of *St. Francis*, who wrought such *Miracles*.

Not so much as the Women of that Order but had their share in this gift. The B. *Salome* of the Royal Family of *Poland*, raised some from the dead; at one time she restored life to a Peacock, that had been strangled by a Dog. And yet this is nothing in comparison of what hath been done by the Saints of the Order of *St. Dominick*. *St. Vincent Ferrier*, a *Jacopin*, for his own share, raised *eight and thirty* from the dead, and *St. Jacinthe*, a *Polonian*, a *Jacopin*, also raised *fifty two*. And we shall see presently how the Venerable Father *Craffet* treats those who are incredulous as to these things. As to other *Miracles*, such as Curing diseases, opening the Eyes of the Blind, and the Ears of the Deaf, restoring broken Limbs, or paralitick, wither'd Members, or when half hath been lost, &c. These are little inconsiderable things, which the *Legend* hardly thinks it worth while to take notice of. I know not whether the Reader will not be weary of such stuff; for my

own part my patience is almost tired, and I shall here conclude the Chapter of the *Fables and Romances* made in favor of the *Invocation of Saints*, and pass to the *Fabulous History* of their *Reliques*.

CHAPTER XXI.

The fabulous History of Reliques; of Images; of the real Presence; of the Adoration of the Host; of the Sacrifice of the Mass; of Purgatory; of Founding the Orders of the Monks.

MONKS, Adoration of *Reliques*, and the Spirit of *Lying*, came into the Church in the same Age. The *Monks* are those Cheats and Impostors, who, according to St. Paul's prediction, were to set on foot the Worship and Doctrine of *Demons*, or secondary Mediators. And *Reliques* were the first step, that led men to the diabolical *Superstitions*, which we have spoken of in the preceding Chapters. If we should undertake to write the *Annals* of *Reliques*, of their discovery, of their Translations, and Miracles down from the fourth Century, they alone would make a vast Library; but withal, a very monstrous one; for this is one of the most filthy and shameful Raggs, which *Poperj* hath sewed to *Christianity*. Yea the very drawing up an Inventory of their *Reliques*, would suffice to shew the filth of this piece of *Poperj*. One might find at *Rome* an inexhaustible spring of *Reliques* and Cheats, which is called the *Catacombs*. These are Caves and Sepulchres, where the *Romans* of old buried their *Slaves*, and afterward all their dead. When they gave over the

Catacombs
at Rome
whence
Reliques are
now taken.

Custom of Burning them, which was after the time of the *Antonins*. These *Catacombs*, that were once the Sepulchres of *Heathen Slaves*, are become the Quarries, where the *Gods* of *Christians* are digg'd. From thence, some *Bones* are taken, and baptiz'd with the name of some *Saint*, (who often never was in the world) and are distributed into all Countreys. Even those *Papists*, who retain any Common Reason, do abhor, and deride them. *Marolles*, Abbot of *Villeloin*, who dyed but a few years ago, said, *That if a Church, or a Community wanted Reliques, they needed only to address to the Pope, and most humbly desire his Holiness to give them some: Who takes out of the Catacombs as many as he pleaseth, and after an exact Tryal made, he baptizeth them (as they call it) and giveth them their proper name, whether by inspiration, or because he hath a mind to do so, is no matter.* Witness, the chests fill'd with *Reliques*, that were taken out of these *Catacombs*, and which Pope *Alexander VII.* and his Successor *Clement the IX.* sent into *France*, as a rich present. Among which, was that miraculous Head of *St. Fortunatus*, which the Physicians found to be made of *Pastboard*; and the body of *St. Ovidius*, which at this day worketh so many *Miracles* in the *Convent* of the *Capuchins*. What a Pity it is that this *Saint*, who was never known in the *Martyrologies*, or *History*, hath lost his time so sadly, for twelve, or fifteen Ages together: what *Miracles* are lost, which had been wrought, if they had digg'd him up sooner?

Head of
Fortunatus,
that was
made of
Pastboard.

Reliques of
the *Virgin*,

If we designed to make an Inventory of *Reliques*, we ought to begin with those of the *Virgin*, before we come to those of her *Son*. But
since

since her Body, as well as Soul, is in Heaven, these Gentlemen, her *Devoto's*, are deprived of the grand help to their Devotion, because they can shew none of her *Bones*. But to make amends for this, they have made a curious Collection of her *Linnens*, and little *Cloaths*. They have her *Girdles*, her *Ropes*, her *Sandals*, her *Quoifs*, her *Shifts*, her *Waist-coats*; They have her *Hair*, the Parings of her *Nailles*, and her *Milk* in great quantity. All this was never heard of, till the *sixth* and *seventh* Centuries; yea the most of these *Reliques* of the *Virgin* were not known a long time after. But God, who intended to honour these blessed *Reliques*, with Altars and Adoration, did carefully preserve them in little Corners, that none knew of, and after eight or ten *Ages*, brought them to light, to warm again the cold devotion of the *Church*. They have good Warrant and Sureties for the truth of these *Reliques*; for the *Virgin* hath taken care to assure some honest *Monk*, or some holy *Nunn*, by Dreams and Revelations: If this will not serve, they have a sure way to confirm their Faith, as to these things, viz. the *Miracles*, that have been done by these *Reliques*: And lastly, If all fail, they have Holy *Tradition*, that cannot lye, and this assureth us of the truth of these holy *Reliques*.

Jesus Christ being also alive in Heaven with his Body, we have not his *Bones*. But this is no great loss: for excepting these, the *Church* hath almost every thing which she could desire. She hath the glorious *Foreskin* of the Lord *Jesus Christ*. The Physicians say, that there can be no more than one: but in favour of the Devout, God hath made several *Foreskins* of *Christ*: for there

Reliques of
J. Christ.
His Fore-
skin.

is one at *Rome*, in the *Lateran Church*; formerly there was one at *Antwerp*, one in the *Abby of Charrone*, another at *Langres*; but as to this last the *Abbot of Ville-loin* dare not be very positive. This multiplying of the *Foreskin* of *Jesus Christ*, is not the thing that most troubleth the learn'd men of the *Roman Church*: but 'tis a question among them, whether our Lord can have left his *Foreskin* on Earth, for if he hath, the Body of *Jesus Christ* in Heaven is not compleat, and intire. About this, these Gentlemen have many pretty imaginations, which may be seen in *Suarez*. But the *Devoto's*, who trouble not their heads with these deep, and knotty questions, do most piously adore all these *Foreskins*. They mean well, and this is enough. They cannot want the *Blood* of our Lord *Jesus Christ*; for he shed it, on several occasions; at his *Circumcision*; as his bloody *Sweat* in the *Garden of Gethsemane*; in *Caiphas's Hall*; when he was *Scourged*; on the way to *Calvary*; at his crowning with *Thorns*; and lastly, on *Mount Calvary*; where we must not doubt, the Holy Women had brought Vessels on purpose, to preserve his *Blood*. I say, *Holy Women*; for the Men have always been less devout. Perhaps there did not run much *Blood* out of his Wounds: for three, or four nails, which stop up the Wounds made by them, do not leave much space for the *Blood* to run out, which also presently congeles at the *Orifices*? 'Twas this which made the death of the *Cross* tedious and lingring. For if the *Blood* had run out in great quantity, the patient would have been quickly dead. But in favour of the Devout, God did so multiply the *Blood* of *Christ*, that at this day one may find as much, as (if made liquid) would fill the

the *veins* of a hundred men and above. They have also, even the *Tears* of Christ, Witness the *Holy Tear* at *Vendome*, a very choice *Relique*: For 'twas necessary, that a *Devoto* should be present at the nick of time; and very dextrous, to save a small drop of water, which falls from the eye upon the cheek, and is commonly lost. After this, we must not wonder, that they have taken care to collect solid things, as the *Nails* of the *Cross*: there were but *three*, but by the blessing of God, the *Latin Church* hath *fifteen* of them, besides the filings, and little pieces of these *Nails*. And perhaps, who ever would make an exact search in the *East*, would find as many there, or more. The *Holy Thorns* of the *Crown* that was put on our Saviours *Head*, were planted in so fertile a Soyle, that they are encreased a hundred for one. The Gentlemen of *Port-Royal*, who are no great Favorites of Holy Mother the *Church*, have notwithstanding by some means, gotten one of them, which they order to be devoutly adored, and which did abundance of *Miracles* in confirmation of *Jansenism*. *Monsieur* the Bishop of *Tournay*, a great *Jansenist*, but an honest man, dareth not assert, that this very *Thorn* is one of our Saviours *Crown*. But he hath found an expedient for this, and concludeth, that God worketh *Miracles* by false *Reliques*, as well as by true ones. Perhaps he speaks more truly than he is aware of; for 'tis certain, that the *Bone* of some *Rogue*, yea or of a *Horse* worketh more *Miracles*, then the *Reliques* of Saint *Paul*.

How can the *Church* complain, that she wants *Reliques* of our Lord Jesus Christ, since she hath his *Cross*, which is the Glory of *Christendom*. The *Devoto's* of the three first *Censuries*,

were very negligent, in not seeking out this *Cross*, and in suffering it to ly buried under a heap of Earth and rubbish. But St. *Helena* was very happy, that the discovery of this pretious Treasure was reserved to her. God hath so blessed her Endeavours, that this *Cross* would at this day fill the whole Palace of this *Princess*, were she still alive. You have every where the wood of the true *Cross*; all the world hath some, and in certain places there are large pieces to be seen. Besides this pretious *Cross*, which had the honour to touch the bleeding Body of our Saviour, they shew you at *Rome* the *Manger*, where he was layd, when he was born; they have his *Cradle*, his *Swadling-bands*, his *Shirt*, his *Shoes*, the *Altar* of presentation, on which he was layd, when he was first brought to the Temple; pieces of his *Hankerchief*, some Fragment of his *Sepulchre*; they have the *Stone* upon which he trod, when he ascended into Heaven; the print of his *Foot* is on it, a certain proof that the story is true; they have some of the *Bread* used at his last Supper, and of that which he multiplyed for the *five thousand*; they have some of the *Wine*, which our Lord made at *Cana* in *Galilee*; they have the Iron Head of the *Lance* of St. *Longin*, who pierc'd his side; his *Seamless Coat* is at *Argentuil*, at *Triers*, and at St. *Salvador* in *Spain*. They have his *Hair*, the *Parings* of his *Nails*. But they have but one of the *Teeth*, which he cast in his Childhood, it is at *Laon*. 'Twas an unpardonable negligence of those honest *Devoto's*, who went about to gather up the cuttings of his *Hair*: why not rather take care to seek up 25. or 30. *Teeth*. which he cast between the seventh and fourteenth year of his Age? These might have been

at

at this day, the Treasures of so many *Churches*, that should have had the honour of possessing them.

In truth, 'tis impossible to speak of these things without passion; a man must laugh, or weep. But alas! there is far more cause to weep, than to laugh at that, which exposeth the *Christian Religion* to the just raillery of the Profane, and Infidels; and which is the object of the most horrible *Superstition* in the world. I speak not now only to *Papists*; I speak to *Protestants*. The greatest part of them, do not look on this, with due *abhorrence*; they do not sufficiently perceive, that this is one of the great Abominations, wherewith *Popery* hath defiled *Christianity*. They think it enough to look on this *Worship*, as a sottish *Superstition*: But at the bottom, 'tis far worse; 'tis a shameful *Idolatry*. They fall down, they kiss, they worship dead things, Ashes, Bones, Linnen, Toyes, Excrements; they carry these in Procession; they expect rain and fair weather from them; they work *Miracles* by them. This *Church* will never wash off these stains, but by *Fire*, these *Nebustans* must be broken in pieces, and burnt in the Fire, and she must be ashamed of her *Idols*.

Shameful
Idolatry as
to Reliques.

Images do naturally follow *Reliques*; the *Worship* of the former, is a great part of the *Popish Devotion*. And this *Worship* is founded on fabulous *Histories*, not less ridiculous than the preceding, yea is much more so than the fabulous stories of the *Pagan Images*. The *Pagans* have reported only of two or three of their *Images*, that have spoken with an intelligible *Voyce*: But among the *Papists*, formerly nothing was more common than these speaking *Images*:
instances

Fabulous
History of
Images.

Speaking
Images.

instances of this kind are very many. One *Crucifix* spoke to *S. Thomas*, and said to him: *Thomas, thou hast written well concerning me; what reward wilt thou have?* Another spoke to *St. Brigit*; a third *Crucifix* made Responses at the *Mass*, said by a *Priest*, who had not a *Clerk*. An *Image* of our *Lady* spoke to *St. Jacynthe*, a *Polonian*, that he should save it from being burnt by some barbarous *Souldiers*, who burnt every thing they found. A certain *Scotch Image* used to speak, and give answers as an Oracle. At *Affligen*, three Miles from *Brussels*, there is a *V. Mary*, which spoke Latin to *St. Bernard*, *At Bernarde vale; But farewell Bernard*. A *Crucifix* decided the Controversy, that was in *England* between the *Monks*, and *Secular Priests*: the *Priests* desired to have Liberty again to marry: a *Crucifix*, that stood there, cried out; *Non Fiet, non Fiet, judicastis bene, mutaretis male. It shall not be, &c.* Another *Crucifix* spoke to *St. Francis*, and said to him, *Go, and build up my House*. There was one day a long dispute between a *Stone Statue* of the *Virgin*, and a little one of *Jesus Christ*, which she held in her *Armes*: The *Virgin* had a mind to shew mercy to a *Penitent*, who lay there before them: The little *Image* of *Christ* was against it: in conclusion the *Virgin* got the better, because she was the *Mother*, and her *Statue* was bigger than that of her *Son*.

The *Pagans*, to procure veneration to some *Images*, gave out, that they were miraculously come down from *Heaven*: But the *Papists* tell more stories of their miraculous *Images*, than ever the *Pagans* did of theirs. For whereas these boasted only of two or three miraculous *Images*, the *Papists* have a hundred such. The
Image

Image of our *Lady* of *Liesse* was brought down from Heaven to some *Picard* Gentlemen; that of our *Lady* of *Montserrat* was found in a *Grotto*, where it was worshipt by Angels. At *Guadalupe* in *Spain*, there is an *Image* of our *Lady*, that came out of the belly of a *Cow*. They shew us an *Image* of *St. Dominick*, that was brought from Heaven by the *Virgin Mary*, accompanied by *St. Mary Magdalen*, and *St. Catherine*. The *Madonna* at *Banelle* was found in the middle of an *Oaktree*; who could put it there, but God? In the year 1243. was found an *Image* of the *Virgin*, miraculously graven on the stone cover of a well. Among the miraculous *Images*, the *Veronica* ought to have the first place: this is the name of a *Picture* of *Jesus Christ*, that remain'd printed on a *Linnen Cloth*, with which he wip'd his Face besmeared with Sweat and Blood, when he went to be crucified, and which he gave to a holy Woman named *Veronica*. At first there was but one; but since it is multiplyed into three. The principal of them is at *Rome*, where they shew it with great solemnity; and whenever it is shewed publicly, all the people fall down, and cry out, *Mercy, Mercy*. But among these miraculous *Images* we ought (at least for their Antiquity) to reckon those that *S. Luke* made, which are in great number, and held in great veneration. They reckon up ten or twelve. There are others made by the order of *Christ* himself, one of which was sent to *Abgarus* King of *Edessa*. Shall we not reckon among the miraculous *Images*, those that do work, and have wrought so many *Miracles*? Some have *Sweat*; others have *Flew*, like *Birds*; others have dropt *Milk*, or *Blood*; others have been cloathed with *Flesh*;
some

some have made themselves incredibly *Heavy*, when any attempted to take them up; others have made themselves as *Light* as Feathers, tho they were of Brass and Marble. They have wrought miraculous *Cures*, without number; heal'd the Sick; restored sight to the Blind; hearing to the Deaf; and life to the Dead. And F. Crasset hath very lately told us, *That God hath in every Age, and still continues to work innumerable Miracles, by the Images of Saints, and especially by those of the Virgin.*

We might make several more *Chapters* of this Fabulous History of the *Papacy*, if we had a mind to set down all the false *Miracles*, and all the ridiculous *Fables*, which have been made in favour of the *real Presence*; of the Adoration of the *Sacrament*; of the Sacrifice of the *Mass*; of *Purgatory*; and the Founding of the several *Orders of Monks*. To prove the *Real Presence* and *Transubstantiation*, we have the most extravagant Dreams, which they cite us as Divine Revelations; they tell us of *Hoffs*, that have been chang'd into the form of a *Child*; have been turn'd into *Flesh*; have shed *Blood*; have been sacrificed in the shape of a *Man*, by Angels; have been turn'd into the likeness of *Christ* as he was crucified. To prove the *Adoration*, they tell us of exemplary punishments, which suddenly have been inflicted on those, who refuse to give it to the *Hoff*. They tell us of *Asses*, and other *Beasts*, that have adored the *Sacrament*. To prove *Purgatory*, they tell us numberless sottish tales, of *Souls* that returned on Earth; of Apparitions of *Spirits*, that desired *Masses* and *Pilgrimages*; of some persons who have gone down into *Hell*, have seen *Souls* in the fire of *Purgatory*, and have vi-

sited

sitted all the Appartments of the Infernal Regions. To prove the *Mafs*, they tell us a vast number of Lying-stories concerning *Souls* fetcht out of *Purgatory*; concerning Prisoners, whose Fetters have been loosed; and other *Miracles* wrought by this *Sacrifice*. To prove the *Orders* of *Monks*, I might relate the *Annals* of each *Order*. *Annals* that are more fabulous, and a hundred times more detestable, than the Adventures of *Achilles*, or *Ulysses*, sung by *Homer*, and then those of *Orlando Furioso*, related by *Turpin*, and sung by *Ariosto*. There is not a Dram of Modesty, Judgment, or Veracity in the *Authors* of these *Chronicles*, that are deservedly called scandalous. If we will believe'em, the Founders of the *Franciscan*, *Dominican*, &c. *Orders*, wrought a hundred times more *Miracles*, than the Founders of *Christianity*. The *Carmelites* pretend to come from the Prophet *Elijah*, and draw down from him their Genealogy, that must be ridiculous to the meanest capacity. In these Relations you have nothing but *Miracles*, *Visions*, *Revelations*, *Angels* coming down from Heaven; *Priviledges* brought down from Heaven by the *B. Virgin*, in favour of the *Order*. The *Jesuites*, the most modern of these *Orders*, which make such a stir in the world, tho founded within this last Century, an Age of wit and learning, notwithstanding have the Confidence to tell us horrid *Fables* concerning their *Founder*. The *Society of Jesus* (these Gentlemen say) was founded at the very moment, when *Jesus Christ* was conceived. *St. Ignatius* hath conquered, and cast out more *Devils*, hath done more *Wonders*, by his bare Name, than *Moses* did by the Name of *Jehoua*, or the *Apostles* by the Name of *Jesus*. You see, here

is materials enough to make great Volumes, but I suppose, the *Specimen* that I have given, is sufficient to make a clear discovery of that Lying fabulous Spirit that reigns in the *Papacy*, and by consequence to prove, that this Character of *Antichristianism*, does exactly agree with it.

CHAPTER XXII.

A Refutation of the Excuses by which the Papists attempt to efface this Character of Antichristianism in the Romish Religion.

THIS Spirit of Lying, cheating, of Imposture, and Fiction, is certainly the most sensible Character of *Antichristianism*, that is in the *Romish Religion*; therefore we are especially concerned to justify the Reflections we have made concerning it, against the Excuses of the *Papists*. And we have to deal with two sorts of men: the first, are the *Devotionists* of the *Roman Church*; the second are the *Esprits forts*, profane and irreligious *Spirits*.

At this day there are thousands among the Papists who believe all these Fables.

I. Part.
Trad. 1.
pag. 108.

The Devout *Papists* are enraged at us, that we dare fix the title of *Fabulous*, on the *Popish Histories*, their *Legends*, the *Annals* of their *Monks*, *Miracles* wrought by their *Saints*, who have lived within these eight or nine hundred years. Hear *F. Crasset*, who is still alive and writes. *The third Objection that they make against this Doctrine, is, that it hath almost no other Foundation, besides Relations, and Histories, which men are not obliged to believe, and which are reported by simple overcredulous*

credulous persons, who take the Dreams and Imaginations of Women for Divine Revelations. They are Libertine Papists, who speak at this rate; for the Heretick *Huguenots* talk much more freely, and say, that these Visions are the *Illusions* of the Devil, and these Miracles are the *Cheats* of the Monks. Hear with what heat and zeal the good Father replies: 'Tis an intolerable rashness (says he) to give the name of Tales, and Fables to those Histories, that are related by Authors, eminent for Learning and Holiness; and to reckon as the Mistakes of a weak understanding, such Revelations as have merited the approbation of the Council of Basil, of the Popes Gregory II. Urban VI. and Martin V. In the next Page, the Reverend Father addeth, For my part, (saith he) I shall not think that I wrong the Historians of our Age, if I give as much credit to St. Antonin, who relates that Vincent Ferrier raised eight and thirty men from the dead, as I do to all the stories in Gazetts, out of which they make their Histories.

These grave Authors, eminent for learning and Piety, as F. Crasset calls 'em, are St. Antonin, Arch-Bishop of Florence; Bartholomew of Pisa, Author of the Book of Conformities; Pelbart of Temiswar; the Speculum of Vincent; Bernardin de Bustis; the Monk Casarius; the Annalists of the Monks; and in a word, all the Authors, out of which we have taken our proofs. Our new Converts (as they are called) ought to be very wary as to this point. They persuade 'em, that all these Extravagancies, these Cheats, these Fables, and Legends, are at this day out of date. We shall see that in a little time.

In the mean while, they ought to know, that F Crasset (who asserts the credit of those Books,
R which

What ought
to be said
to the super-
stitious and
credulous,
as to the
matter of
Legends,

which some despise and decry) is esteemed and approved by the whole *Gallican Church* it self, and that those of his sentiment are still the bulky part of the *Papacy*. What is to be done with such people? 'Tis best I think to leave 'em to their evil *Genius*, as those Patients whose case is desperate, and say to 'em; well, even remain Fools, without judgment, and without conscience, seeing you have a mind to be so; believe that *Vincent Ferrer* raised 38. from the dead, and *Jacynth* 52. Take for Gospel the horrible *Lyes*, collected by your *Batholomew of Pisa*, by your *S. Antonin*, by your *Casarius*, &c. But give us leave to look on you as persons given up to a reprobate mind.

This in my opinion is all that can be said to these wretched creatures. If they were capable of hearing reason, we might thus bespeak them: Consider in the name of God, whether it is likely that your *Monks*, and their Disciples have wrought more *Miracles* in ten years time, than all the *Prophets*, the *Apostles*, and *Jesus Christ* himself have wrought in two thousand years. We might add, Reflect upon the impertinence of these *Miracles* (which we have proved) and judge if it be probable, that the Wisdom of God should expose his Power to be turn'd into ridicule, by doing mean, sottish things, and altogether unbecoming his Majesty. The Famous *Maimonides*, a *Jewish Doctor*, in his Book of the Foundation of the Law, makes an important and judicious remarque. The *Israelites* (saith he) did not believe *Moses*, because of his *Miracles*; for one that would not believe, unless there be *Miracles*, might suspect, lest the *Miracle* should be wrought by *Sorcery*, and *Enchantment*. But all the *Miracles*, that *Moses* did in the *Desert*, he wrought them as it were out

of necessity, and not directly to confirm his Prophecies. Thus it was necessary to divide the Red Sea, to make a passage for the Israelites, and to drown the Egyptians; we wanted food, therefore he brought down Manna from Heaven, &c. Indeed this deserves to be remark'd; God scarce ever hath wrought Miracles, meerly to work them, i. e. such kind of Miracles as are properly prodigies, and serve only to discover the power of the Speaker. All the Miracles of Jesus Christ, and his Apostles, were miraculous Cures, raising of the Dead, multiplying of Bread to feed the people. There was always some profit, and they were not meer prodigies. And this is another evidence of the Falseness of Popish Miracles, that their Saints make impertinent prodigies, which are good for nothing, change pounds of Butter, or heaps of Flegme into Gold, make Light to stream out of their fingers, make use of the Sun-beams, or of the shadows of Trees, to hang their Garments on. Never any of the real Saints wrought such like Prodigies, that are of no use, and good for nothing in the world. We might further say to these superstitious Creatures; examin the Character of those Authors, whom you style Eminent for learning and holiness: Read their Writings, and see if they deserve not very well those titles, Men of leaden Hearts, of Iron Mouths, of Brazen Foreheads, as some of your own Catholics have called 'em, on the account of their stupidity, their barbarous style, and their impudence in venting notorious Falsehoods for Truths?

We might also say to them; Examin the Authors of the five first Centuries; you will find in 'em some relations of Miracles, especially in the fifth Century. But is it the thousandth part, of

what is to be read in the *Chronicles of Saints*, who have liv'd in the last seven or eight hundred years? The *Fathers*, and the *Authors* in whom we find the Narratives of these true or pretended *Miracles*, wrought none themselves. How comes this to pass? Was the Jacopin *Vincens Ferrier*, who raised 38. from the dead, a greater Saint than *S. Augustin*, who never rais'd one? *St. Athanasius*, the famous Champion of the Son of God, and of the Holy Spirit; *St. Cyprian*, the glorious Martyr; *St. Polycarp*, the famous Disciple of the *Apostles*, wrought no *Miracles* at all: but *St. Jacynthe*, a *Polonian Dominican*, and *Father d' Aviano*, a *Capucin*, shall have the Priviledge to do that, which the great *Lights* of the *Church* for Learning and Sanctity never did. A man must have lost his reason, if he believeth this.

When the Church was
forely as-
saulted by
persecution
and Heresie,
there was
little talk of
Miracles.

We might also say to these Gentlemen the *Devoto's*: Pray tell us, when the *Church* was cruelly persecuted by *Heathens*, her *Doctrine* openly attack'd by *Hereticks*, had she not more need to be supported by Signs and Miracles, than in the time of *S. Francis*, of *S. Dominick*, of *S. John Vincent Ferrier*, when she reign'd, triumph'd, and was without Enemies? And yet, we hear of few or no *Miracles*, when one would judg, the *Church* stood in most need of 'em; afterward we hear of millions, when the *Church* did not want 'em. But these *Miracles* (they'll say) were wrought to authorize the new Religions, i. e. the new Orders of *Franciscans*, of *Dominicans*, of *Begging-brothers*, &c. This is ingenious, and well contrived, that God should work a hundred fold more *Miracles*, to establish the Order of *St. Francis*, than he had wrought to establish the *Christian Religion*. Observe well the design of these *Miracles*, of which
you

you have whole heaps in the *Legends*. 'Tis to set on foot the Adoration of the *V. Mary*, Invocation of *Saints*, the Worship of *Images*, of *Reliques*, *Purgatory*, and such like stuff. Now is it probable, that God should work no *Miracles* to confirm the Divinity of his *Son*, and of his Holy *Spirit*, which fundamental *Articles* were once cruelly oppos'd by the *Arrians*, and afterwards should work *Miracles* without number, to confirm some Devotions, which ('tis granted) are not necessary?

We might further say to these *Devoto's*, who would have us believe all the stories of *Miracles*, that are read in the *Legends*, that if in so learned an Age as ours, and in places where the *Priests* have so many Eyes to watch 'em, they yet have the boldness to counterfeit *Miracles*, they could surely do so in an Age, when they acted behind the Curtain, *i. e.* the ignorance and stupidity of the people, who took pleasure in such Cheats. And here we might relate to them a hundred Cheats of the *Monks* in the last Age, and in the present one. We might instance in the very late, and famous *Miracle* of St. *Florent*, very nigh *Saumur*, where the *Waser* appeared in the form of a little *Child*, for the confounding of the *Hereticks*, who had an Academy, *i. e.* the nursery of their *Heresy* very nigh the place. We might entreat 'em to remember, that the Bishop of *Angers*, after he had approv'd of this *Miracle*, was ashamed of it, when the Cheat came to be known. We might produce to 'em the *Saint* of *Troje*, a *Nun* that liv'd on consecrated *Wasers*, and felt all the torments of the *Martyrs*, when ever the days of their Passions return'd; people flockt from all parts of *France* to see her; but she was found out to

Cheats discovered even in our Age.

be a Cheat, by the Bishop of the place, in the year 1673. what is acted at this day, without doubt might be very well acted formerly.

Lastly, we might tell these Gentlemen, that in case God were obliged to be so prodigal of Miracles, he ought to have laid 'em out in the *Indies*, where men go to convert the *Heathens*. Notwithstanding we do no find, that he hath done so, or at present doth so; 'tis true, the *Jesuits* have publisht a vast number of pretended Wonders, wrought by *Francis Xavier*, their Apostle. But 'tis pretty strange, that none knew any thing of these Miracles till after *Xavier* was dead, yea that *Xavier* himself knew nothing of 'em. We have his *Letters* (among those written from *Japan*) wherein he relates every thing he did in that Country, excepting his Miracles; if God had granted him the Gift of Miracles, among the rest, he ought to have had the Gift of Tongues. But we find, that he often complains, that he could not edify these *Indians*, because he could neither understand them, nor make himself understood by them: since *Francis Xavier*, a vast number of *Missionaries* have gone into those Countreys, who have not been able to work Miracles, tho they would very fain have done so. And yet I suppose the design which carrieth 'em thither, viz. to plant the *Christian Religion* among the *Indians*, is at least as important, as the design to establish the Orders of *S. Francis* or of *S. Dominick*. This is what we might say to such as Father *Craffet*, and their Devoto's.

But there is another sort of men, who do us a great deal more mischief. These are the *Luke-warm*, with respect to *Popery*, your *Libertines* in the opinion of Father *Craffet*, but as they account

What is
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not have us
believe the
stories of
the Legends.

count themselves *Christians* of a Finer-spun Religion. These are our *Converters* in *France*, who have had the best success, in seducing those wretched *Protestants*, who had a mind to be deceived. These have told 'em, you ought not to regard what your *Ministers* cite out of these rascal *Legendary Writers*, sorry *Monks*, Fabulous *Authors*, who have neither wit, or judgment. This is not the *Religion* of people of Fashion. The Reign of these *Fables* is expired; you are not obliged to believe these impertinent *Tales*. This is a most dangerous Snare, which those who have any care of their Souls, ought to take heed of. For this end, they ought to know, that this filthy, shameful, lying History of *Legends* hath been the *Popish Gospel*, for the space of seven or eight hundred years; and a *Gospel*, receiv'd with so universal consent, that not one man hath been so bold, as to question, muchless to oppose it. The common people sunk into a profound ignorance, nourisht their false Piety only with these kind of *Fables*. This already is enough to prove, that *Popery* is *Antichristianism*: for 'tis impossible, that God should suffer the true Church to sink into so horrid a degeneracy, that all the bread they had for their Souls, should be only a monstrous heap of ridiculous *Fables*. But further, the new *Converts* ought not to suffer themselves to be deceived; this *Gospel* of the Father of Lyes is at this day in vogue, as it was formerly; all *Italy*, all *Spain* have no other. All the devout Clients of the *Monks* are fed with no other Nourishment. The Hero's of the *Papacy* are the Patrons of these enormities. *Bellarmin* and *Baronius*, both learned men, both *Cardinals*, both of great reputation; the *Possevin*, the

The Legends have been the Popish Gospel for 7. or 800. years.

Spain and Italy even at this day have no other Gospel but Legends.

Vast Volumes
of Legends
printed at
this day.

Vasques's, the *Snare's*, in a word, all that are eminent and considerable in the *Papacy*, do take the part of these *fabulous Histories*: if some few confess, that there are some *Fables*, which may be cashier'd, this scarce signifieth any thing. Have we not an evidence of this in those vast *Collections* of the *Lives of the Saints*, begun by the Jesuit *Rosweyd*, and continued by his Successors in that work? They are already come to the *fourteenth* Volum in *Folio*, and other *three* are every day expected: and yet this *Martyrology* is come hitherto but to the moneth of *May*, so that this Body of *Fables* will be about *forty* Volumes, if the remainder be proportionable: And will be the most prodigious work, both for matter, and bulk, that was ever seen, since the beginning of the world. Ask the *Carmelites*, if they are willing to lose any one of the Priviledges of their *Order*, which were founded on meer *Fables*? Know of the *Franciscans* and *Dominicans*, if they be in the humour to correct their *Annals*, and blot out those passages which we call *Impieties* and *impure Fables*? Is it not Father *Bouhours*, (an Author of great Reputation at this day in *France* among persons of note) who translated the *Panegyrick* of *S. Rose*, in which we see all the *Follies* of the old *Legends* revived? Lastly, who is the person, that hath dar'd openly to oppose, and condemn the Book of *F. Crasset*, excepting *Mr. Arnaud*, who writing in a Country of Liberty, styleth it the *Pitiful Book* of *F. Crasset*? For one man who dareth to censure the *Impieties* of this *Book*, there are numberless multitudes who canonise it; and we see in the Instance of the Bishop of *Agen*, (and his carriage towards the *Monk* who preached at *Duras* at that rate, which

we

we related above) how those who disapprove the fabulous *Theology* of the *Monks*, are notwithstanding obliged to treat them with civility, even in the places where they have a Jurisdiction over 'em. Are not every day such kind of Books printed, even under the Nose of the *Bishops*? And are there not modern *Saints*, which exactly resemble the antient ones? Witness *St. Mary of the Valleys*, whose life *F. Ende* hath written, and cryed up her Sanctity: Witness *Magdalen Vigneron*, whose life (written by *F. Bourdin*, in the year 1678. and approved by the *Chancellor* of the University of *Paris*, and the gravest Doctors) contains all the Follies and impieties of the most fabulous *Legends*.

Lastly, 'tis replied, that we ought not to stumble the ordinary people, with the Lying Histories of *Popery*, because that *Religion* is not founded on 'em. Take away all these (will they say) and 'twill not be less true, that men ought to adore the *B. Virgin*, invoke the *Saints*, worship the *Cross*, *Images*, and Holy *Reliques*, because these Services are founded on the Authority of the *Church*.

Popery is founded on the Fables of the Legends.

Answer, 'Tis false, that these fabulous *Histories* are not the Foundation of the false Worship and Idolatries of the *Papacy*. This Spirit of Lying and Superstition begun in the *Church* exactly at the same time. The People could never have been perswaded to worship *Ashes* and *Bones*, if they had not been perswaded, that these *Reliques* did work *Miracles*. The people had never been brought to these wicked Services, that make the *Virgin Mary* equal to *Christ*, if they had not been disposed to them by the high-sounding *Fables*, concerning the *Miracles* of her

Conception, her Birth, her Life, and her Assumption. The Worship of *Saints* could never have come to that prodigious excess as it now is, without the assistance of *Monks*, of their *Legends*, their *Cheats*, their false *Miracles*, and their *Fables*. So that we may say to these refin'd *Papists*, that which St. *Augustin* said to the *Pagans* about *Cicero*. This wise *Pagan* did himself turn into ridicule the *Fables* and *Theology* of the *Poets*, yea, accused the *Poets*, that they had made such to be *Gods*, who could not have been reckon'd among honest men, if they had been men. Many of the *Heathens* made use of this sentiment, and driven to it by the *Christians*, condemn'd their own *Theology* as foolish and impertinent, pretending that their *Religion* was not founded on it. But St. *Augustin* lets 'em see, how weak this Entrenchment was, and how Pitiful and false this Excuse was. And proves particularly to 'em, that all their Services, the Mysteries of *Ceres*, of *Bacchus* and *Vesta*, their solemn *Playes*, and in a manner all their practical *Religion*, were built upon the *Poets Fables*, and referr'd to 'em. The case of *Poperie* is the very same; at this day the wise *Papists* reject the Romance of the *Virgin Mary*: but notwithstanding their Devotion towards the *Virgin*; the *Festivals* of her *Conception*; of her *Nativity*; of her *Assumption*, are founded on these *Fables*. All the *Titles* which they bestow on her; all the *Prayers* that they address to her; all the *Offices* that they assign to her, refer to her fabulous History.

CHAP. XXIII.

The Twelfth Character of Antichristianism, that sitteth the Papacy, is Cruelty and Shedding of Blood.

TIs past all doubt, that *Antichrist* must be a furious *Beast*, and *Antichristianism* a cruel and persecuting *Empire*. This Character is joyn'd with the preceding. The two principal Characters of the Devil are, a *Liar*, and a *Murderer*; our Lord Jesus Christ saith, *that he was such from the beginning*. Now seeing *Antichristianism* is the Master-piece of this Murdering and Lying Spirit, it must be stamp'd with this impression of its *Author*. This was lay'd down in the Prediction.

V. 1. *And I saw a Beast rising up out of the Sea, Apoc. 13. having Seven Heads, and Ten Horns, &c.*

V. 2. *And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lyon.*

These are three most ravenous and destroying Beasts. The *Leopard* overtakes his Prey with the greatest swiftness; the *Bear* holds it fast, and never lets it go; the *Lyon* is the strongest Beast, and whose Teeth are most terrible. The Mouth of *Antichrist* is to be the Mouth of a *Lyon*, always dyed red with Blood.

V. 7. *And it was given to him to make War with the Saints, and to overcome them, &c.*

V. 15. *And he had power to give life to the Image of the Beast, — and cause that as many as would*

would not worship the Image of the Beast, should be kill'd.

Chap. 17.

V. 6. And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.

Chap. 18.

V. 24. And in her was found the Blood of Prophets, and of Saints, and of all that were slain on the Earth.

Chap. 16.

V. 6. For they have shed the Blood of Saints, and Prophets, and thou hast given them Blood to drink; for they are worthy.

Behold one of the principal Lineaments of *Antichristianism*! let us see if there be a Kingdom on Earth to which this doth agree better than to the *Papacy*. It is a *Liar* like its Father; it is a Source of Fables; It is not less a *Murderer*. The *Antichristian Idolatry* began about the end of the fourth Century, and the beginning of the fifth: 'Twas also exactly at the same time, that the Church began to lose the characters of Gentleness, Clemency, and Patience, (which are the Characters of the Gospel) and turn'd *Persecutor*. She had always been periecutated, and had always condemn'd *Persecution*: yet she had contrary to her own principles, begun to persecute the *Donatists*. But when *Antichristianism* (which then was only in the bud) was come to its full shape; 'twas then, that its *Persecuting* spirit did fully discover itself. I mean, in the Wars between the *Image-worshippers*, and the *Image-breakers*. The *Image-worshippers* opposed the Orders of their *Emperors*, who had a mind to banish this Abomination out of the Church. This resistance forced the *Emperors* to exercise some Severities on the *Idolatrous* party. But when *Idolatry* had got into power, it retaliated its Enemies double.

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The *Image-worshippers* made all *Italy*, and the rest of the *Western Provinces*, to cast off their Allegiance to the *Emperors*: and in the *East* they kill'd and massacred all who would not conform to 'em. *Irene*, the Mother of *Constantin*, put out the Ey's of her own Son, and after put him to death, that she might reign alone. *Theodora*, another *Empress*, who made the worship of Images triumph in the *East*, used violence to carry on this design, and besides massacred a hundred thousand *Manichees* and *Paulianists*, throughout the whole *Empire*.

The *Pride of Antichrist*, the Enterprises of the Bishop of *Rome*, who would raise himself above all the *Churches* in the World, caused (about the end of the *ninth Century*) that great separation between the *East* and the *West*, which is call'd, *The Schism of the Greeks*. And this *Schism* hath been the cause of numberless mischiefs. The *Popes* left nothing untryed, to bring the *Churches* of the *East* under their yoke. To effect this, they have shed Rivers of Blood; 'twas on this design, that the *Court of Rome* set on foot the *Croisado's*. The pretext was Piety, and a design to conquer the *Holy Places*, that were in the hands of *Infidels*. Indeed this was really designed by some *Princes*, and the ordinary people: but the ambitious *Popes* and *Latins*, had a further and more Politick aim, viz. to enlarge their Dominion, and to subdue the *Greek Church*, yea, and the *Greek Empire* too. This was evident by the sequel. For the *Latins*, after they had carryed on this pretext of a Holy War, at last fell on the City of *Constantinople*, which they took and sack'd, and ravag'd the *Empire* of the *East*, for *sixty* years. How many attempts, Violences, Murthers, were

The pride of the Bishop of Rome was the cause of the Schism of the Greeks, and afterward of a great shedding of Blood.

were committed, to force the *Greeks* to submit to the *Patriarch* of the *Latins*? How much Blood was shed? how many millions of men lost their lives in these Holy (as they were called) Wars, that were nothing but commotions caused by the Pride and Superstition of the *Papacy*? Never was there so much Blood shed, or so many crimes committed. *Antichrist* then acted as a *Leopard* and a *Lion*, who invaded, and tore in pieces all that lay in his way, or ordered to do so.

The Blood
shed by the
Croisado's,
caused by
*Antichristia-
nism*.

After the *Croisado's*, *Antichrist* found out other pretexts for shedding of Blood. The *Popes* openly invaded the Authority of the *Emperors*, and the *Princes* of the *West*. They would excommunicat'e'm; they deprived 'em of their Authority; they took from 'em their Right of *Investitures*; they spoyl'd the *Emperors* not only of the Sovereignty of *Rome*, but also of that of *Germany*, by making 'em the *Vassals* of the *Popes*, who gave out themselves as *Sovereigns*, and sole *Administrators* of the *Empire*, during *Vacancie's*, and by obliging 'em to receive the *Imperial Crown* from them, and by depriving 'em of their Right, to confirm the *Elections* of *Popes*. And for not submitting to all this, they deposed some *Emperors*, and made others in their stead. By these methods, and this diabolical ambition, from the time of *Henry IV.* and *Pope Gregory VII.* until that of the *Emperor Lewis* of *Bavaria*, and *Pope John XXII.* i. e. during the space of 300. years, the *Popes* turn'd *Germany* and *Italy* into a Field of Blood, in which one might have seen the Son in Arms against his Father; Fathers sheathing their swords in the bowels of their children; Subjects rising up against their *Princes*, and

and *Princes* obliged to shed the Blood of their *Subjects*, and to lay wast their own Countreys. *Cities* were broken into parties, that cut throats, and massacred each other; yea *Families* were divided, and one Kinsman murdered another, in this fury which was inspired by the *Papacy*. The Combats, the Battels, the Sieges of *Cities*, the Millions of men who perisht in those three Ages, cannot be numbred. *Henry IV.* alone, for his share, fought above *sixty* Battels, or fights, in those Wars, which the *Popes* raised against him. Behold the true spirit and temper of *Anti-christ*!

The *Papacy*, which is a devouring Beast, which tears in pieces on the right hand and the left, whilst it shed such streams of the Blood of its own Subjects, at the same time poured out great torrents of that of the Children and Servants of God. For in the very same Centuries, the *Popes* raised those cruel Persecutions against those whom they named *Waldenses*, *Albigenses*, *Henricians*, and *Poor men of Lyons*. First, they persecuted 'em in their *Reputation*, accusing 'em, that they asserted all manner of carnal conjunction, (tho with ones Mother or Sister) to be lawful, that they held the *Old Testament* to be the work of the Devil, despised the *Apostles Creed*, rejected *Baptism*, were *Manichees*, *Panlicians*, *Originists*. They revived against 'em the ancient calumnies, charged on the *Christians*, that they kept their meetings by night, in which their *Barbes*, i. e. their *Pastors*, after they had put out the Candles, gave every one liberty to lye with the first woman that came to hand. They call'd 'em *Bulgarians*, from whence is derived the odious term *B...* because over and above all other crimes,

Persecution
against the
Waldenses,
and
Albigenses.

crimes, they were charged with that of *Sodomy*. To Calumny they joyn'd the Persecution with Sword and Fire. *Dominick* the Monk, and *Simon*, Earl of *Montfort*, had a commission to convert 'em; but not being able to bring 'em (as they said) to reason, they brought 'em to ruin. All *Languedoc* was fill'd with Divastations. *Beziers*, *Carcassone*, *Tholouse*, felt the rage of *Antichristian* false zeal: the Cities were burnt to ashes; the Inhabitants were butcher'd; the Women ravish'd; their goods plunder'd by the Army of *Cross-bearers*, who wore the sign of the Cross on their shoulders, and had the rage of Hell in their hearts. Those who were taken by 'em, were burnt alive. For 50. or 60. years, *Languedoc* was a very Theater of cruelty: The fury of the *Inquisitors* had neither bridle nor bounds; the innocent, and the guiltie, the *Albigenses*, and those who were none, were buried under the same ruins. The miserable Remnant, who got away from this Persecution, was scatter'd into all places; a part of 'em escap'd by getting into the Rocks and Mountains of *Piemont*: but the cragginess of these places, which furnisheth *Bears*, and ravenous Beasts with safe shelters, could not afford shelter to these poor persecuted *Christians*. The rage of the *Papists* followed 'em every where, and still sacrificed 'em to the *Idol*, *Antichrist*. A hundred and fifty of 'em were burnt at one time at *Grenoble*. They were attack'd in the very midst of winter; when they fled into the Snow that was on the Mountains, and were found frozen to death, among which were a Mother and her Child; the Child lay at its Mothers Breast. If their Persecutors overtook any, they hung 'em on Trees, or brain'd 'em against the Rocks. In another place these

poor

poor Creatures having fled for shelter into some large *Caverns*, they stopt up the entrance with Faggots and Straw, which they set on fire, so that all who were within, were either suffocated with smoke, or perisht by the flames. In other places, the unmerciful Souldiers fell upon the common people, & without distinction butcher'd old men, women and children; ravish't the girles, and rip't 'em up; then pull'd out their Entrailles. The Executioners, by Order of the Judges, invented punishments, that these poor *Christians* might endure the most horrid Torments. Thus were the *Waldenses* and *Albigenses* treated, for three or four hundred years; and now at last they have been rooted out by the cruelty of the *French Clergy*, who, after they had instigated their *King*, to ruin all the *Churches* in *France*, and force the *Protestants* by horrid violences, proceeded so far in their fury, as to induce him, to procure from the *Duke of Savoy* the ruin of these poor people, who had inhabited these Mountains for many Ages, and lived in a blameless Loyalty towards their Sovereign.

This cruel and bloody spirit of the *Papacy*, discovered it self in the *Conquest* that the *Spaniards* made of the *West-Indies*. When they made themselves Masters of the Countrey, they gave out, that they would convert it to *Christianity*: but how did they go to work? On the evening they marcht within a mile, to a Town, or a City of these *Americans*, at that distance, with a low voyce, they summond them to yield themselves to the *Pope*, to *Iesus Christ*, and to the *King* of *Spain*. After this, on pretence that they refused to do so, the very next day, they fell to ravage

Cruelty of the Papacy in the conquest of the Indies by the Spaniards.

and destroy these wretched Creatures ; not only by plundering their goods, but by exercising horrid cruelties on their persons. To massacre 'em was the least thing ; they broyl'd 'em alive on wooden gridirons, and many times took pleasure to hear 'em in that condition to send out dismal cries for four and twenty hours together ; and one may judg' how dismal the cries were of strong lusty men layd over a weak fire, that taketh away neither strength nor life. The *Spaniards* used these poor *Indians* in stead of Beasts that carry burdens, and when they were not able to go forward under their burdens, they murdered 'em on the high way. By such means, *Papish* zeal destroyed 18. or 20. millions of men, whose Conversion they ought to have endeavoured.

Cruelty, exercised by Papists, since the Reformation.

The series of time hath brought us to the last Century, in which the rage of the *Papacy* caused such horrid Tragedies. *Germany* saw it self fill'd with Armies under the conduct of *Charles V.* for the rooting out of *Heretic*, i. e. for the shedding of Rivers of human blood. *France* saw other and worse Tragedies. For forty years, the rage of the *Papacy* turn'd it into a Theater, on which the flower of the *French Nobility* was destroy'd ; *Princes* of the *Blood* were murdered ; two *Kings*, *Henry III.* and *Henry IV.* were assassinated ; *Cities* were bathed in blood ; *Massacres* were made in every *Province* ; that of *S. Bartholomew* alone destroy'd 60. or 80. thousand persons ; *Cities* were arm'd one against another ; the *Provinces* were layd wast by civil Wars ; Fires and Faggots were kindled every where ; singular and new invented cruelties were exercised against the natives and loyal Subjects of the *State*. Behold

the

the Spirit of the Papacy ! And this Spirit is not grown more gentle in the *Age* that we now are in; and now approach to its end. In the beginning of it, a *Papist* murder'd a *King*, under whom *France* begun to taste some rest, after the cruel commotions of *fifty* years. The same spirit intended to have blown up, by a *Powdermine*, the *King of England*, together with all the *Nobility* of the *Kingdom*. It hath gone on from one *Plot* to another, against all the *States* and *Heads*, which support the *Reformation*. In the year 1641. it caused in *Ireland* a *Rebellion*, accompanied with the most horrid *Massacre* that was ever heard of. For (as 'tis reported) there were slain above *three hundred thousand* persons, with unheard of circumstances, and cruelties. We see it persecuting the Faithful in *Bohemia*, in *Silesia*, in *Hungary*, in *Moravia*. First in the year 1620. upon pretext of *Rebellion* and disloyalty, the *Bohemians* were murder'd, hang'd, driven out, and banish't. In the year 1670. the *Hungarians* were persecuted, their *Temples* demolish't, their *Ministers* tormented by a cruel persecution, and at last, sent to the *Gallies*. In the year 1655. the *Waldenses* Subjects of the *Duke of Savoy*, were massacred in the *Valleys*, and barbarities used towards 'em, that are unknown to *Indians* and *Cannibals*. In the year 1685. in pursuance of the repealing of the *Edict of Nantes*, all *France* is covered with *Souldiers*, who plunder, force, and torment all the *Protestants*, to compel 'em to sign an *Abjuration*, and go to *Mass*: who kill and murder all those who meet but to Pray unto God: and who exercise all kinds of cruelties, against those, whose Consciences will not com-

ply with the *Religion* of the *Court*. In fine, The violent conduct, and sanguinary temper of the *Papacy*, is so visible, so uniform and constant from its very beginning, that never any *Society*, *State* or *Empire*, hath so constantly and exactly answer'd their *Characters*. If we wanted more Evidence to prove, how it loveth Blood, and how it hath always been nourisht with Blood, we might produce the *History* of twenty or thirty great *Schisms*, that have been made in its Body (for six or seven hundred years together) which rent to pieces the *West*, fill'd with Blood *Rome*, *Italie*, the Kingdom of *Naples*, and several other parts of *Christendom*. Lastly, if we had a mind to prove, that the *Papacy* is cruel, bloody, and murtherous, by virtue of their *Religion*, and the *Articles* of their *Faith*, we might relate the cruel Executions, that their *Councils* have given order for; as those of *John Hus* and *Jerom of Prague*, burnt by the Order, and in the very sight of the *Council* of *Constance*. We might produce the solemn erecting of the *Tribunal* of the *Inquisition*, the highett and most sacred *Tribunal* of the *Popish Church*. The *Inquisition* where men for *Herésie*, or the suspicion of it, are imprison'd in dungeons, that are the Epitome of all the Miseries of the World; where the accused are kept prisoners several years on the least Accusations, without any hearing at all, or giving them any occasion to prove their own innocence; where against all form of Justice, they condemn a man to death, without hearing him, or reading to him the depositions that are made against him; without letting him know who are Witnesses against him; and in the conclusion, they burn poor men alive, who oftentimes

rentimes are guilty at most only of some fond speculation, or of some disgust at the lives of the *Priests*, and the superstitious Hypocrisy of the *Monks*

CHAPTER XXIV.

The Thirteenth and last Character of Antichristianism, that is found in the Papacy; viz. a Long Peace, abundance, and Prosperity.

TIS certain, that Scripture Predictions represent to us the *Antichristian Empire*, as an *Empire*, that was to enjoy a long *Peace*, and that for 1260. years was to keep possession of the *World*, and *Church* too, to become rich and mighty. This *Idea* is given us by the Titles of the *Beast*, the *City*, and the *Empire*, by which 'tis represented to us.

The Antichristian Empire was to be rich, and enjoy a long prosperity.

V. 5. *And there was given to him a month, speaking great things, and Blasphemies; and power was given to him forty and two moneths, i. e. twelve hundred and sixty years to reign and have Authority in.* Rev. 13. 5.

V. 7. — *She hath glorified herself, and lived deliciously; — She saith in her heart, I sit a Queen, — and shall see no sorrow.* Chap. 18.

On the contrary (every Body knoweth) the Holy Scripture represents the *true Church* as a *Society* that must be persecuted, afflicted, under the *Yoke* and under oppression until the end of the *sixth Period*. The faithful *Witnesses* must prophesy clothed in *Sackcloth*, during the 1260. years

The Church must be mean and afflicted.

of *Antichrists* Reign : The *Woman* which had brought forth the *Man-child*, must be hid in the *Wilderness*, for the space of *three* Prophetick years and a *half*. Let us now see, to whom this Character of a long and constant *prosperity* belongs. It doth not to the *Christian Church* of the *three* first Centuries, for she was always in flames and blood. It doth not belong to the *Church* of the *fourth* and *fifth*, which kept as yet some purity; for in those Ages the *Church* was cruelly persecuted by the *Arrians* and other *Hereticks*. But as soon as the *Church* of *Rome* began to be corrupt, and became *Antichristian*, she began to have rest. If she was opposed by some, she did in conclusion rid herself of 'em; she hath kill'd, burn't, and dispatch't those, who had a mind to oppose her Doctrines and her Tyranny. And she had the most desirable success, until the *last Age*, when the fatal ruin of the *Papacy* began. Yea, even after the Wound that she got a hundred and fifty years ago, she is so recovered, and hath got such strength, that she was scarce ever more glorious. She hath subdued new *Kingdoms*, instead of those that were taken from her. She hath persecuted at her old rate, and always overcome; she hath made others bear the *Crois*, but hath born none herself. Is this the Character of *Christianity*, or of *Antichristianism*? I'll make the Bishop of *Meaux* Judge in the case. Let us hear him speak.

The Bishop of *Meaux* confesseth, that the *Crois* is inseparable from the Church.

The most peculiar Law of the Gospel (saith he) *is the command of bearing the Crois. The Crois is the true evidence of Faith; the true foundation of Hope; the perfect refining of Charity; in one word, the way to Heaven. Jesus Christ dyed on the Crois; he bore his Crois all his life. On these terms he bid-*
deish

death us follow him. He makes this the price of Eternal Life. The first, to whom he particularly promised the Rest of the next World, is a Companion of his Cross. This day (saith he to him) thou shalt be with me in Paradise. As soon as he was hung on the Cross, the Vail that conceal'd the Sanctuary, was rent in two, from the top to the bottom; and Heaven was opened to holy Souls. 'Twas presently after the enduring of the Cross, that he appeared to his Apostles, glorious and a Conqueror of Death, to let 'em know, that himself must enter into glory by the Cross, and that he had told his Children of no other way thither. Thus, in the person of J. Christ was set before the world, the Idea of a complete Virtue, that hath nothing, and expects nothing upon earth; which men require only with continual persecutions; which ceaseth not to do 'em good, and draweth on itself the last and worst punishments, by its own benefits. Jesus Christ dyeth, not finding gratitude in these whom he had obliged, nor fidelity in his Friends, nor equity in his Judges. His innocence, tho it was confessed, did not save him; yea his Father, in whom alone he had put all his trust, withdraweth all the tokens of his Protection. The just one is given up to his enemies, and dyeth forsaken of God and men, &c. The wisest of the Philosophers, searching after the Idea of Virtue, concluded, that of all wicked men he is the worst, who can so conceal his wickedness, as to pass for an honest man, and by this means enjoys all the credit that virtue can bestow. And on the other hand, he is without doubt the most virtuous, whose virtue (by its perfection) draweth on him the jealousy of all men, so that he hath none to befriend him, besides his own Conscience, and seeth himself exposed to all sorts of injuries, and even to the death

of the Cross, whilest his virtue cannot do him the small kindness of exempting him from such a punishment. Is it not probable, that God inspired the mind of this Philosopher with this marvellous Idea of Virtue, intending to give an instance of it in the person of his Son; and to let us know, that the Righteous man hath another Glory, another Rest, and another Happiness, than that which can be had on earth?

Behold how his heart speaks, when he is not on his guard, against the Calvinists, when he frameth his Idea's from Reason, Gospel, and Experience. It must be granted, that these Reflexions would a little better fit the mouth of a persecuted Protestant, than that of a person who liveth at the greatest ease in a persecuting Court. However, I stand to the Decision of the Bishop of Meaux. That the most peculiar Law of the Gospel, is that of bearing the Cross. But let 'em shew me, what Cross the Church of Rome hath born, from the time that she hath made material Crosses of Wood, Stone, and Metal the objects of Worship? Where are her Martyrs, where are her Persecutions? Is it not a prodigy, that for these seven or eight hundred years past, she lives at the greatest ease, always victorious? Or if she hath endured any shakings, her own restlessness, Ambition, Covetousness, and Cruelty have caused 'em. If she will have the honour of bearing the Cross, and of reckoning the Persecutions that she hath suffer'd; she must bring into her account the troubles she hath endured from the Emperors of Germany; the oppositions they have made to her grandeur, the bounds they endeavour'd to set to her pride; the Arms, they were forced to take up, for repressing her insolencies.

I know

I know of no other sufferings, that the *Papacy* hath endured.

Indeed you shall hear Cardinal *Baronius* and his fellows tell us very seriously, that the *Emperors*, the *Henries*, the *Fredericks*, the *Lewis's* of *Bavaria*, were cruel Persecutors of the *Church*, and that under them the *Church* was miserably afflicted, because sometimes they undertook to chastise the Ambition of the *Popes*. 'Tis true, if they make *Martyrs* of all those who dyed in the Wars against those *Emperors*, and of all the *Guelfes*, who were slain by the faction of the *Gibellines*, they will not want Confessors and Confession. But I doubt, whether they of *Monfr. de Meaux's* principles do like these *Martyrs*, and believe, that the destiny of the *Church* (which ought in their judgment to be always under the Cross) is fully obtain'd by these kind of sufferers. I know not what *Notions F. Maimbourg* once a *Jesuit*, had. 'Tis reported, that he had begun to write the History of the *Flourishing of Rome Christian*, probably he would have observed the Method, which he used in his History of the *Fall of the Empire*. If so, 'tis probable, that he did not reckon among the *Crosses* of the *Church*, all the troubles which the *Popes* endured from the *Emperors*, who opposed their usurpations.

If the *Papacy* therefore will have *Martyrs*, it must register in its *Martyrology*, all that have dyed in the Wars raised against *Kings*, by the *Popes*; all that dyed in the *Croisado's*, or in the massacring of the *Waldenses* and *Albigenses*; all that dyed in the Field (in the Wars raised in *France*, on account of Religion) at the Battels of *Drenx*, of *S. Denys*, *Moncontour*, *Contrau*, and many other engagements, during the Design of the *H. League*

in France, to extinguish by Fire and Sword, the Sect of the *Calvinists*, and the antient Race of the *French Kings*. I confess, that such a reckoning would make a huge Martyrology, and the *Papists* might glorie in being persecuted: But the *Hereticks* in these dayes are somewhat scrupulous in the point of *Martyrs*, and will find out something to hinder the Canonizing of such a vast multitude. They will call those good Catholics who dyed in the Wars against the *Emperors of Germany*, *Rebells*, who received from Heaven the just punishment of their Revolt. They will say, that the blessed *Cross-bearers*, who dyed in the *H. Land*, or ingoing thither, were a company of silly distracted men, who smarted for their rashness. They'll say, that those who lost their lives, in murdering the *Waldenses* and *Hugonots*, were like Executioners, who sometimes pay the scores of those who escape. *Lastly*, they'll say, that the Church of *Rome*, for eight hundred years past, never suffered evil, but when she had a mind to do mischief; that She hath not born *Jesus Christ's Cross*, but the *Devils Cross*; that she hath been a *Persecutor*, and not *persecuted*; that she always came off victorious; and that both her victories and combats have not been design'd for the advancing of the Throne of *J. Christ*, but of that of the *Pope*.

Temporal
prosperity
cannot be a
mark of the
true Church.
De notis Eccl.
lib. 4. cap. 28.

Bellarmin is very ingenious, when he proves that *temporal prosperity is a mark of the Church*; and among the Arguments to prove the real presence, worship of *Images*, Invocation of *Saints*, &c. he sets down the defeating of a hundred thousand *Waldenses*, by eight thousand *Catholics*; the victories of the *Papish Cantons* in their Wars against the *Protestant Swizzers*; and that of *Charles V.*

over

over the *Duke of Saxony*, in the year 1547. How well doth this agree with the Confession of the *Bishop*, that *the most peculiar Law of the Gospel, is that of bearing the Cross?* These constant victories of the *Papacy*; this continued prosperity of the *Popes*, and of the *Heroes*, who have defended their cause; the dismal adversity of all that have opposed 'em, these things, I say, in my opinion do afford a very strong Exception, or prejudice against this *Church*. For no such thing was ever promised to the *Christian Church*. This prosperity was wholly reserved for the *Antichristian Church*, at least until a certain *Period*, in which the *Church* in her turn shall have Dominion over the earth and the world.

CHAPTER XXV.

The Conclusion. In all Ages it hath been fore-seen or known, that Rome and her Bishop, are the Seat and Empire of Antichrist.

FOR a conclusion of this Work, and of all that we design to say concerning the *Antichristianism* of the *Church of Rome*, we will add some evidences, to prove that we are not the *only*, or the *first* men, who have discern'd the Characters of *Antichrist*, and of *Antichristianism* in *Rome*, and her *Bishop*, in the *Pope* and the *Papacy*. 'Tis above fifteen hundred years since some begun to discern that, which we at this day behold more clearly.

The *Fathers*, tho they fell into some mistakes concerning *Antichrist*, yet did perceive something

thing of this Mystery. And in the *Ages* that were the darkest and the most enslaved under the Tyranny of the *Papacy*, some were found, who clearly saw *Antichrist* in *Rome*; tho it was their great Interest not to see it, because they always lookt on the *Church of Rome* as the true *Church*, and both lived and dyed in her communion.

S. *Irenaus* saw *Antichrist* in the number of the *Beast*.

S. *Irenaus* without doubt was very unhappy in his Interpretations of the Mysteries of the *Apocalypse*, as to what concerns *Antichrist*. About whom he hath occasioned the mistakes of all those who followed his steps. Notwithstanding we are beholding to him for the understanding of the Mystery coucht in the *Name* of *Antichrist*, which was to make 666. He hath observed that the name *Lateinos*, i. e. *Roman*, or *Latin*, does exactly make this number: and this is of great use; 'tis a considerable discovery, that lets us know, where we ought to seek for *Antichrist*. Not at *Constantinople*, nor at *Isphahan*, nor at *Pequin*, but at *Rome*, and in the *Master of Rome*.

S. *Jerom* saw *Antichrist* in *Rome* Christian.

St. *Jerom* lived in the fourth Century, in which the *Church* had a most glorious Age, as to temporals. The *Church of Rome* began at that time to raise herself above all other *Churches*, to act the *Queen*, and appear as a Star of the greatest magnitude. The *Bishop of Rome* began to be a great *Prince*; he had a brave House, a stately Equipage, a sumtuous Table, was courted by many. In a word, his condition was such, that a *Roman Consul* would willingly have changed preferments. For a *Heathen*, named *Pratextatus*, prickt for Consul, said, *Make me Bishop of Rome, and I'll turn Christian*. From hence the Flatterers of the *Popes* draw this profitable conclusion for the *Church of Rome*, that she is naturally and necessarily the

Queen

Queen of all the Churches. St. *Jerom*, who relates this saying of *Pretextatus*, doth not draw the same conclusion; on the contrary, he begins to discern the characters of *mystical Babylon* in this pomp of the *Roman Church*; his words are: *Whilst I dwelt in Babylon, and was a subject of the Woman cloathed in purple, I had a mind to discourse concerning the Holy Spirit, and to dedicate that smal work, which I had begun to the Bishop of that City; but behold the Pot, which Jeremy saw in the Northern climate (behind a Staff) began to boyle. The Senat of Pharisees, and all the false Scribes (not one excepted) making up one faction of Ignorance; set themselves to conspire against me, as tho I had a mind to contest with 'em in points of learning. 'Tis not Rome Pagan that he speaks of, for 'twas almost fifty years since she had submitted to Christianity, and Christian Emperors. Therefore he began so early to see in Rome Christian the Apocalyptick Harlot, the impure Babylon, which maketh the Kings of the Earth drunk with her Cup of her fornications.*

Yea he saw further; for he knew that the time of *Antichrist's* appearing was at hand. He speaks admirably of this thing. The *Roman Empire* was cruelly torn by the Incurfions of Barbarous Nations. Notwithstanding it remain'd intire as yet, but St. *Jerom*, seeing its approaching ruin, saith: *But to what purpose am I so concern'd? I am pleading for the Marchandise of a Ship, that is wrack't. He who did hinder, is removed, and yet we do not perceive that Antichrist is at hand. But where was he to sit? Read (saith he) the Revelation, and what is said there, of the Woman cloathed in purple (which hath writ in her forehead Names of Blasphemy) of the seven Mountains of*

*Præfat. in
lib. Dydy-
da Spir. Sct.*

*Ad Gerom-
tiam.*

*Paula & Eu-
lach. ad
Marcellam*

the

the great Waters: and consider the song, which is there, concerning the Fall of Babylon. Come out of Babylon my people, &c. 'Tis true, the H. Church is there; but the Pride, the grandeur, the power, &c. which are in that City, agree not with the life and retirement of Monks. In other places, he granteth, that Rome is the whore that hath written on her Forehead a Name of Blasphemy, viz. Eternal Rome; and that Antichrist ought to sit there, as soon as the Roman Empire shall be destroyed. Yea he goeth so far, as to observe, that Antichrist must sit in the Church.

Ad Algasians
quest. 21.

Gregory I.
found out,
that Anti-
christ was to
be Head of
the Priests.

Lib. 4 Epist.
24

Epist. 36.

Epist. 38.

Gregory I. Bishop of Rome about the year 600. was in a very great rage at John Bishop of Constantinople, (who assumed the Title of Oecumenical Bishop, which none had done before) and he writes, about this matter, as one inspired. He saith, that 'tis a name of Blasphemy: plainly alluding to that Name, that Antichrist in the Apocalypse was to have on his Forehead. He goeth further, and saith, What signifieth this Pride, out of which he exalts himself, but that the time of Antichrist is at hand? And writing to the Bishops of Alexandria and Antioch, he saith to 'em, You see clearly, my dearest Brethren, who is now ready to follow, since such pernicious beginnings are already to be seen in the Priests. He is even at the door, of whom 'tis written, that he is the King of all the Children of pride. This is a definition of Antichrist; 'tis he whom he meaneth, and whom he pointeth at, as ready to appear. In another place he speaks more plainly: All things that were fore-told, are come to pass, the King of Pride is at hand, and what I scarce dare to say, they prepare for him an Army of Priests. It seemeth as if these words were spoken by inspiration. Antichristianism

christianism was at hand, it must be in the Church, yea in the Priests: an Army of Priests must support it. This is very much to be said by a Pope, and who himself was in Antichrists Seat. 'Twas impossible that a Pope should see more, especially in the sixth Century, when the Tyranny was not arrived to that heighth, which it did a little while after. For after Gregory I. the Antichristian tyranny swell'd at a strange rate, and like a torrent did overflow the whole Christian world. Accordingly the Antichristianism of the Bishop of Rome, was soon perceived. In the ninth Century, Gaunther, Bishop of Colten, and Tetgand, Bishop of Triers, being perhaps for a just cause, deposed by Nicholas I. but against the forms of Law; because the Bishops of Italy had no power over those of Gaule, they perceived a character of Antichrist in this attempt, who was to sit in the Temple of God, as if he was God. They complain to himself in these expressions: You call yourself Father, but you act as Jupiter, and as God: Professing to be the Servant of Servants, you will be Lord of Lords. According to our Masters Orders, you ought to carry yourself as the least Minister of the Church: but you give way to a desire of Ruling, and believe that your will hath no other Rule but itself. Therefore we, and our Collegues, do not regard your petty Edicts; we know not your voice; we fear not your Thundrings, and Thunderbolts, &c. The Holy Spirit is the Founder of all the Churches, in whatever part of the world they are. The City of our God, of which we are Citizens, is larger than the City that is called Babylon by the Prophets, which usurps the Divinity, equals itself to Heaven, and boasts to be Eternal, as if She was God, and was fill'd with immortal Wisdom. She falsely glorieth,

In the ninth Age two Bishops prove, that the Pope is Antichrist,

Aventin. anal. Boier, lib. 4.

that

that She never err'd, nor can err. 'Tis hard to make a more exact and close application of *Antichristianism* to the Church of *Rome*. And this passage is remarkable, in that we find in it one of the most antient claims of *Infallibility* made by the *Roman Church*. But at the same time we see how this *Chimera* was treated in the *ninth Century*.

The Council of Rheims in the tenth Age finds Antichrist in the Pope.

Council. Rheims.
anno 991.
Ap. Constitut.
Cent. 10.

In the *tenth Century*, the *See of Rome* was fill'd with the greatest villains in the world, so that its *Antichristianism* became more sensible. A whole Council of French Bishops, met at *Rheims* in the year 991. spoke home to this point, by the mouth of one of their principal Members, *Arnulph*, Bishop of *Orleance*. O deplorable State of *Rome*, which in our Fathers dayes did shine so bright, and now is nothing but darkness, which is dismal in this world, and will be so in that to come! &c. What think you, Reverend Fathers, what think you, concerning this Man, who sits on a high Throne, glittering with Gold and Purple, if he wants Charity, and is only puff'd up with knowledg? He is Antichrist, who sits in the Temple of God, and acts as if he were God. But if He hath neither Charity nor Knowledg, He is like a Statue, or Idol in the Temple of God; to consult him, is to speak to an Idol. Thus a whole Council speaks, whose Acts were preserved by a Pope, i. e. *Gerbert*, then Bishop of *Rheims*, and was Pope after ward by the name of *Sylvester II*. The Popish Compilers of the Councils, had no mind to insert this. They wisht that it was quite lost, but in spite of 'em, we have it still intire.

After Gregory VII Antichrist was discern'd in the Pope.

If the corruption of the Popes was somewhat less in the *eleventh Century*, and if this did somewhat obscure the character of *Antichristianism* in the

the Roman Church, to recompence for this, their Tyranny did infinitely increase, and fully open'd mens eyes as to this point. Men are far more sensible of a Tyranny that oppresseth 'em, than of a Corruption, that doth little or not at all concern and touch 'em. This was the occasion why in the eleventh Century, the Clergy of Liege being unjustly excommunicated by Pope Paschal the II. made him know that he was Antichrist, and that his See was Babylon. *There was never a greater confusion in Babylon, than is at this day in the Church, &c.* Peter saith in his Epistle, *The Church that is at Babylon, salutes you 'Twas thought till now, that he meant by Babylon Rome Pagan, because then it was fill'd with Idolatry, and filthiness. But at this day, sorrow forceth us to believe, that Peter, speaking of the Church at Babylon, did by a spirit of Prophecy foresee the confusion and discord, that at this day reigns in the Church.* This is to speak somewhat afar off. But Aventin tells us, that they most spoke more home. *The Preachers, saith he, did publickly curse the Pope, and sayd that he was Antichrist, and that under an outside of Piety, he exercised his cruelty; that under the pretence of Jesus Christ he advanc'd the interest of Antichrist; that he did sit in Babylon, in the Temple of God, and did lift up himself above all that is worship't, and gloryed (as tho he had been God) that he could not err.* The Emperors of Germany cruelly vex'd by the ambition of the Popes, plainly perceived, that the real Antichristianism was there. We have many Letters of the Emperor Frederick II. the conclusion of 'em is, that *Rome is Babylon, and the Pope Antichrist.*

But if we would know the sentiments of the Church of Germany, concerning this, it will be

T

sufficient

Tom. 10. of
the Coun-
cils, Paris
Edition.

An admirable Discourse of a German Bishop, that proves the Pope to be Antichrist.
Anno 1140.
Aventin l. 7.

sufficient to hear the Admirable Discourse, that
Eberard, Bishop of *Saltsburgh* made at *Ratisbon*,
 before all the *States* of the *Empire*. 'Tis long, and
 we will only take out what our Subject requir's :
 „ 'Tis about a hundred and twenty years, since
 „ *Hildebrand*, under pretext of Religion, began
 „ to lay the Foundations of *Antichrist's* Monar-
 „ chy. He was the first Author of that War,
 „ that is continued to this day, by his Successors.
 „ First they took from the *Emperor* the Right of
 „ Electing the *Popes*, and gave it to the *Priests*,
 „ and the *People*, &c. *Paul*, who had a Treasure
 „ of Divine Philosophy, faith, Be subject one
 „ to another in the fear of the Lord : our Sove-
 „ reign and eternal Master, our Heavenly Tea-
 „ cher instructs us in the difference between the
 „ Princes of the world and those of the Church;
 „ which is this, that the former rule over their
 „ Subjects, and the later serve theirs. He that
 „ was clothed with Sovereign Majesty, took the
 „ form of a Servant, ministred to his Disciples,
 „ and wash'd their Feet : But the *Priests* of *Ba-*
 „ *bylon* will reign alone; they can suffer no E-
 „ quals, and will give themselves no rest, until
 „ they have put all things under their Feet, and
 „ are exalted above all Authority. Their Hun-
 „ ger after Riches, and their Thirst after Ho-
 „ nours is unsatiabable, &c. He who calls himself
 „ a *Servant of Servants*, will be *Lord of Lords*,
 „ as if he were God, &c. He speaks as majestick,
 „ as if he were God; he frames new Projects
 „ in his heart; he designs to found an Empire
 „ for himself, where he is to be sole Master; he
 „ changeth Lawes; he publisheth his own;
 „ he ravageth, he pillageth, he plundereth, he
 „ cheats, he kills. Thus acteth this man of sin,
 „ who

who is called *Antichrist*, on whose Forehead
 is writ a name of blasphemy, I AM GOD, I
 CANNOT ERR. He sits in the Temple of
 God, and ruleth far and wide. But as it is writ-
 ten in the Mysteries of the H. Scriptures, (*he*
that readeth let him understand) the wise shall
 understand, but the wicked shall do wickedly,
 and shall not understand. The *Sybills* spake
 plainly of this, a long while ago; and *Hydaspes*,
 a very antient King, (he interpreted by a Child
 who prophecyed) left to posterity the Name
Roman, a long time before the *Trojan* people
 were in the world. And the Oracles of our
 Prophets have fore-told this, under other
 names, and in riddles, that so every body might
 not understand it. The Majesty of the People
 of *Rome*, who once governed the *Empire*, is va-
 nish'd out of the Earth, and the *Empire* is re-
 turn'd into *Asia*. The East will recover the
 Empire, and the West become a Slave. The
 Kingdom hath been divided, and the Sovereign
 Authority parted among many, and at the same
 time weakned and lessned, not to say that it
 hath been torn in pieces, &c. The name of *Em-*
peror is now nothing but an emty Title, and a
 meer shadow. There are *ten Kings* who have
 divided the *Roman Empire*, among 'em, not to
 govern, but to destroy it. These are the *ten*
Horns, (which seem'd incredible to St. *Augu-*
stin.) 1. The *Turks*. 2. The *Greeks*. 3. The
Egyptians. 4. The *Africans*. 5. The *Spaniards*.
 6. The *French*. 7. The *English*. 8. The *Ger-*
mans. 9. The *Sicilians*. 10. The *Italians* pos-
 sess the *Roman Provinces*, and have expell'd
 the *Romans*, out of 'em. But among the *ten*, a
 little Horn is grown up, that hath Eyes, and a

„ mouth that speaks proudly; and *this little horn*
 „ hath especially vanquish't three Kingdoms, viz.
 „ that of *Sicily*, that of *Germany*, that of *Italy*,
 „ and hath forc'd 'em to serve it. Further, it vexeth
 „ the people of *Jesus Christ*, and his Saints, by
 „ an intolerable tyranny; it confounds divine
 „ with human affairs; and commits horrid and
 „ execrable villanies. Is there any thing more
 plain than this *Prophecy*?

I never read this *passage* without very great admiration. There seems to be an *enthusiasm* in it. And I cannot conceive, how in such an Age as that, any other Spirit, than that of God, could bestow so much knowledge. Never any *Calvinist*, or *Lutheran*, spoke any thing, more clear, more excellent, and exact, to interpret *Daniel*, or *St. John*. Let those who accuse at this day, the applications of the *Prophecies* to the *Pope*, as vain fancies, and sports of wit, learn, that 'tis now *four hundred and fifty years* ago, there were those who had the same sentiments, and prov'd 'em in a most convincing manner. But some will object, Why did not the Church of *Germany*, break with the *Pope* at that time, when it so clearly saw, and so invincibly prov'd that he was *Antichrist*? I answer, 'twas because the Church of *Germany* was then divided, *Antichrist* had there an infinite number of slaves, who kept the rest in bondage. Thence it was, that even those who so clearly discern'd the *Pope* to be *Antichrist*, remain'd nevertheless in the worst errors, and in *Idolatry*. They deserv'd not, that God should give 'em the Grace, to separate from him whom they knew to be *Antichrist*. Lastly, the principal reason is, because the Time appointed by the divine Providence, was not come. Only God was pleas'd, that such

Why the
 Germans in
 the 13th
 Age, did
 not break
 with the
 Pope.

a bright Light should shine forth in so dark a night, to shame those of after-ages who should Idolize *this Antichristian Power*. 'Tis a great reproach to the *Princes* of our days, that they see not that which was so plainly seen by their predecessors in an age of ignorance, and of superstition.

After this *Passage* I shall mention no other, because I can produce none so good. That light was not extinguish'd, but continued and increas'd, till it broke forth with a more than ordinary lustre in the beginning of the *last Century*. This famous passage of *Eberard* is as the *Text*, to which every thing ought to be referred that hath since or then been said by others; for instance, the remarkable passage of *Honorius* of *Autun*, who in the same age passing thro' all the orders and degrees of people in the *Church*, *Princes*, *Judges*, *Ecclesiasticks*, *Priests*, *Men*, *Women*, &c. discovers the marks of *Babylon* every where even in his time. In the same Age *William de St. Amour* a *Parisian Doctor*, disputing against the *Mendicant Friars*, the creatures of the *Pope* and the *Court of Rome*, makes no scruple to say and prove, that they are the *Ministers of Antichrist*, and serve the *Beast* which hath seven heads and ten horns. In the *fourteenth Century* *Marfilins* of *Padua*, who vindicated the *Emperor Lewis* of *Bavaria* against the *Court of Rome*; and the famous *Petrarque*, whose reputation is to this day so considerable in the *Roman Church*, have plainly proved by the very same predictions which we make use of in our time, and *Eberard* the *Bishop of Saltsbourg* did in his, that the *Court of Rome is the Kingdom of Antichrist*. An *Historian* of that age tells us, that a certain *Carmelite* had the courage to paint the *Court of Rome* and its *Cardi-*

nals with all the colours of the Beast, and of the Whore in the *Apocalypse*; it was written to the *Pope* himself, and affixed on the most publick places of *Rome* and *Avignon*. You may see these Testimonies cited in our *Legall Exceptions* with those of *S. Brigit*, of *Nicholas of Clemangis*, *Gregory of Heymbourg*, and many others. So that we may say, this light hath from age to age been diffused in all places, men have allways either foreseen or seen it, that *Rome* is the seat of *Antichrist*, and that the *Bishop of Rome*, who calls himself the Prince of Priests, is the *Man of Sin*, and the *Apocalyptical Beast*.

I here conclude what I intended to say to prove the *Papacy* to be *Antichristianism*; and I repeat what I have said in other places, that they who endeavour to darken this Truth, are criminal against Christianity it self; and they who see it not, are prodigiously blind and stupid. No wonder if *Grotius* and such as he, be of that number: these Gentlemen seem to design to overturn the *Holy Scriptures* and the *Christian Religion*. Ought we to think it strange, that those men who can find the Prophet *Jeremy* instead of *Jesus Christ* in the 53 Chapter of *Isaiah*, cannot find the *Pope* in the book of the *Revelations*, or in the Prophecies of *Daniel*. I have said it elsewhere, and I say it again, that they who cannot discern the *Pope* in the Prophecies of the *New Testament*, will never be able to find our *Messiah* in the predictions of the *Old*. Experience confirms this; for the same men who exclude the *Papacy* from being intended in the *Apocalypse*, do exclude *Jesus Christ* from almost all the Prophecies and Types of the *Old Testament*. I would fain know, how any man can make it out to a *Jew*, that *Jesus* is the *Messiah*, if he yeilds to him,

him, that all that which is spoken of the Passion of Christ in the 53. *Isaiah* may be applied to the Persecutions and sufferings which the Prophet *Jeremy* endur'd? Where are there any Prophecies that may not as easily be turned to another sense as those? If it be granted, that he saith nothing for our opinion in this point, shall any wonder that we are offended at so learned a man? Who can with any justice complain of it, since we have so much reason to complain of him; who hath as much as he could by his Commentaries taken from us the strongest Arguments we had to confute both the *Jews* and *Socinians*. He is the Patriarch and the Master of those *Literal Interpreters* of our days, who undervalue all the Mysteries of the Bible, and destroy the very Spirit and Spirituality of the Holy Scriptures.

Because they have taken some pains to discover some parts of *Jewish* or *Pagan* learning, that their labors may not be lost, all the Sacred Texts of the *Old* or *New Testament* must be understood with a relation to some *Pagan* rites, or some Customs of the *Synagogue*, and have nothing in 'em of Spirit, Mystery, or depth. Every one of these Gentlemen hath his own Idol; one of 'em finds that the *Gnosticks* began to discover themselves in the time of the *Apostles*, and for that reason we must meet with the *Gnosticks* in all the *Apostolical Writings*. Another hath studied the *Egyptian Antiquities*, and to prove that his time was well imploy'd, we must find some of the *Egyptian Rites* in all the *Mosaick Institutions*. Another believes he hath good Skill in the *Traditions* of the *Jews*, and therefore the most spiritual part of the *New Testament* must be interpreted with respect to some of the Dreams and

Fancies of the modern *Jews*. We know very well that this sort of Learning, *Jewish* and *Pagan*, is not unuseful for the understanding of some part of Scripture, but 'tis in such places where some Heathenish Customs are treated of, or in Historical matters. But by going too far this way, much mischief is done to *Religion*, we shall soon abolish all the Types, and destroy the Spirituality of the *Law*, and make nothing to be contained in it but a bare Superficies. We nevertheless respect and honour the learning and merit of the men we speak of: but it were to be wish't, that they had better employed their parts and learning: and we hope that they themselves will at length be sensible of it, and perceive that their writings are not at all to edification.

However, far be it from us, to impute the particular Errors and Fancies of *some few* to any of the *Protestant Churches*, to which they join themselves; we know of no Christian Church in the *West*, except the *Church of Rome*, that doth not discern the *Papacy* to be the *Antichristianism*, that is Prophetically described in the *New Testament*. Therefore let it not be said, that such or such a *Church* is not of this opinion; for the sentiments of a few particular men here and there, are not the *Sentiments of the Church* in which they live. We must seek for *those* in their *Confessions of Faith*, and the *Annotations of the Bible*, authoriz'd by the *Laws*. Now among all the *Reformed Churches* there is none we are so much obliged to for the discovery of the *Mystery of Iniquity* as to that of *England*.

The most famous Lights of the *Church of England* have taught us almost every thing that we know concerning that Subject. Bishop

Usher

Usher, Mr. *Mede*, and Dr. *Bedle*, Bishop of *Kilmore*, whose life Dr. *Burnet* hath given us an account of, and an hundred others such as they, will easily carry the day above a thousand late Writers, if there be so many. We ow'd to King *James I.* the understanding of the *seven Heads of the Beast*, that it ought to be interpreted by those *seven Governments of Rome*. We need but consult the *English Bible* printed by the Order and Approbation of *Queen Elisabeth*, with the unanimous consent of the *English Church*, and we shall see with how much exactness, clearness, and judgment the *Church of England* (in their *Notes* upon the *Apocalypse*) did find the *Papacy* in the *Beast*, and the *whore* mentioned in the Book of the *Revelations*. We are perswaded, that their *Divines* at this day are too wise and intelligent to vary from that Doctrine and Opinion, which is now more necessary than ever, to preserve their People in a just and due distance from the *Roman Religion*, to which the present Authority would be glad to bring 'em back.

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21

A
CONFIRMATION
OF THE
EXPOSITION

Of the XVI. CHAPTER
Of the REVELATION.

In the *second part* of the Accomplishment
of the Scripture Prophecies.

*According to which, the seven Vials are poured
out, and the seventh is at present running, and
drawing towards its end.*

THE publick is not to think it strange
that I am somewhat concerned for
the interpretation that I have given
of the *Sixteenth* chapter of the *Reve-
lation*, touching the seven *Vials*, and
seven *Plagues*. For it is the ground
of the hopes I have conceived of a speedy delive-
rance for the Church. Most certainly these seven
Vials are seven *Periods* of time; if none of them be
yet run out, we are still many ages from the end
of our calamities. I confess then that, that opinion
is my Idol; and whether it be Enthusiasm or not,
time

time perhaps will in some measure discover. But be as it will, I am fully persuaded that God hath enabled me to find out the true meaning of these wonderful *Mysteries*. And that's the reason I cannot condescend to flatter any man as to that point; and such as entertain another opinion, ought to give me leave to contradict and confute them, far less for my own interest, than the common consolation of the *Church*. I have sought out objections against my self, have made all those I could think on, and in my Judgment I have given solid satisfaction to all the difficulties which I proposed to my self concerning the seven *Visals*, and the seven *Plagues*. And since I have seen the objections that have been started against me, I have not found any thing in them so material as what I have objected against my self. Perhaps it might not be very necessary to answer the difficulties that have been lately published; For all who understand and relish my principles, may easily satisfy themselves about the matter. Nevertheless, I am willing to take some pains to reclaim, if it be possible, those honest people who have strayed into by-paths so wide of the true meaning of our *Prophecy*. The chief of them is a nameless *Divine*, who some months since published a book entituled, *An Explanation of the Revelation of St. John*. In several things he is of the same mind with me as to the future; for he interprets, as I do, the *fourteenth* chapter, where the Vision of the *harvest* and *vintage* is, of the two parts of the fall of *Babylon*: the first of which was fulfilled in the *last* age by the preaching of *Zwinglius* and *Luther*; and the other shall be accomplished about the end of *this*, and the beginning of the next. He gives the same explication exactly to the *eleventh* chap-

ter, as I do, save that he is far more peremptory in defining the *time* of the resurrection of the *Witnesses*. For he thinks, that the beginning of the *three* years and a *half* from their death, is to be reckoned from the suppression of the *Edict of Nantes*, which was done in the month of *October* 1685. According to which he fixes the resurrection of the *Witnesses* to the year 1689. for my part, I dare not affirm that the death of the *Witnesses* ought to be reckoned precisely from the suppression of the *Edict of Nantes*, though I have inclination enough to be of that mind. And therefore it is that I expect also some great thing in the year 1689. But that goes no farther than hope and conjecture; and were it not that the *place or Street of the great City*, seems to me to be *France*, as I have expounded it, and even in some manner proved it, I should be very apprehensive, that the death of the *two Witnesses* were not as yet come, because, in all appearance, the miseries that are to befall the *Protestant Religion*, are not as yet at their height. Now it seems that they should beat that height before one begin to count the *three* years and a *half*. However, seeing the *place* of the great *City* seems to be *France*, the *Witnesses* may very well rise again there exactly *three* years and a *half* after they have been put to death. In short, that Anonymous *Divine* agrees likewise with me in the *Hypothesis*, that the end of the *Papacy* draws nigh. Nay he hastens it on more than I do; for I fixt it betwixt the year 1710. and the year 1720. and he fixes it precisely to the year 1705. so that the only place where he differs much from me, is that of the *Vials*: pretending, that not only those *seven Vials*, are not all poured forth, but that they are all still to be poured forth, and that none of the *seven Plagues* hath

page 275. of
the explanation.

hath as yet happened. For this he brings some Arguments, and then lays, *What hath been now said proves the contrary in a manner that comes near to demonstration.* I confess, I could not forbear being surpris'd at the reading of these words. They were like to have made me altogether a *Pyrrhonist* as to the interpretation of *Prophecies*, and to renounce all my pretended evidences. For thereby I found how far *Authors* may be transported with a fancyfull fondness for their own thoughts, or the thoughts of others they have adopted. These pretended *demonstrations*, will he found, for the most part so weak, that they hardly deserve the name of *difficulties*.

In this point the *Author* hath followed the thoughts of *Mr. de Launay*, who pretends, as he does, that none of the *Vials* are as yet poured out. But he ought to perceive, that this thought which may consist with the suppositions of *Mr. de Launay*, is wholly inconsistent with his. The Hypothesis of *Mr. de Launay* tends to the delaying the end of the *Antichristian Empire* till many Ages to come. And so he may suppose that these *Seven Vials*, which are so many *Periods*, may have place in future Ages. But as for him, he puts the end of the *Antichristian Empire* in the year 1705. so that it is to last no more but *eighteen* years. Nay more, by beginning to reckon the ruin of the *Papacy* only from the year 1689. the *Seven Vials* must be poured out in *fifteen* years. I wonder how such a thought can come into the mind of a rational man, who hath habituated himself to the study of the *Prophets*! I acknowledge, the *Author* hath meditated with success; but how hath he forgot himself in that place? What! could not he see, that the Figure of the

Vials

Vials is borrowed not from the *Cups* of God's wrath, but from *Hour-glasses*? The Shape of *Cups* is altogether contrary to that of *Vials*. These have a large belly and streight mouth; on the contrary, a *Cup* is wide above, and narrow below. It may be said, that these *Vials* are poured into *Cups*, to the end men may drink what was in the *Vial*, as I have observed in relating the common opinion. But having thought on't better, I say, that it is not so; the figure of a *Cup* and *drinking* comes no where into this Vision; the *Vial* falls alwayes either upon the *Earth*, or upon the *Sea*, or upon the *Rivers*, or upon the *Seat* of the *Beast*, or in the *Air*, and never in a *Cup*. And mark that the *Cup* serves no where to represent the Judgments of God, but when the act of *drinking* comes after; which may serve for an Answer to the *Author*, who says, *That the word Vial signifies also a Cup*. For if the *Vial* in this place signified *Cup*; at every *Vial* it would have been said, And the Angel gave to such and such the *Vial* to drink, and not, He poured out the *Vial*. For it is not usual to present liquor in a *Cup* to be poured out upon a *Seat*, upon the *Sun*, and in the *Air*, &c. since it is clear, that the Holy Ghost makes allusion to *Hour-glasses*, which were properly *Vials* inverted; it is also most clear, that by these *Vials* and *Hour glasses* he understands *Periods* of time that follow one another; as *Hour-glasses* turned one after another, measure *time*, and mark the *Periods* thereof. If these seven *Vials* be *Periods* of time, how can they be placed within the space of *fifteen years*? Can they show us any instance taken out of any *Prophecy*, where *seven* events marked in great Letters, and in so distinct a manner as the seven *Plagues* are, are proposed as about

to happen in one and the same time? Does not this *Author* himself look upon the seven *Seals*, the seven *Trumpets* of the *Revelation*, and the seven *Vials*, as different *Periods*, into which the Spirit of God divides *future time*? How can he then resolve to extend the seven *Seals* and seven *Trumpets* to so many *Ages*, and at the same time to confine the seven *Vials* within a circle of *fifteen years*? Nay he will have the *Vials* too to have their relation to the *Trumpets*; for he saith, that *the Sun of the fourth Plague is probably the Emperor of the Turks, who is the Sun of the Empire of the East*; and that as the *fourth Trumpet* established that *Empire*, so the *fourth Vial* shall shake and overturn it. I could remark, that this Interpretation is contrary to all kind of principles. It is certain, these seven *Plagues* are solely destined against the *Empire* of the *Beast*, that is to say, *Antichristianism*; and lo, here is one of them that is to fall upon the *Empire* of the *Turks*, which is out of the *Antichristian Empire*. The *Author* adds, that the *Subjects* of the *Turkish Empire* shall be mortally afflicted at the falling of that *Vial*, but that instead of being converted, they'll blaspheme against the *Name of God*. And on the contrary, the *Prophecies* inform us, that when *Babylon* shall fall, the *Infidels*, and by consequent the *Mahometans* shall be converted, else what would become of the *Aecomplishment*, *And the fulness of Nations*, which we expect with the fall of *Babel*? I might also add, that that whole *Vision* relating to the *Empire* of the *Papacy*, as the *Sun* of the *fourth Plague*, can signify none but the *Sovereign* of the *Empire* that is spoken of, so it can mean none but the *Pope*, and not the *Emperor* of the *Turks*. I might observe also

also, that this is so far from signifying the ruin of the *Turks*, that on the contrary, if it were spoken of them, it would signify their exaltation. For the *Sun* is the *Turkish Emperor*, saith the *Author*. Now it is added, *that he shall scorch men with fire*. He will be then consumer, not the consumed. But I wave all those things only that I may observe, that if the *fourth Plague* hath its Relation to the *fourth Trumpet*, it is not at all probable, that the *fourth Trumpet* having lasted far many Ages, during which the Empire of the *Turks* hath been established, the *fourth Plague*, which is to destroy it, should be of so short continuance. The present State of the *Turkish Empire* hath brought that thought into his Head; but that is the thing which ought to make him lose it. For now, thinks he, the *Turkish Empire* is beginning to fall; the *Plague* therefore, that relates to it, ought to be put first, because the ruin of the *Turks* begins before the ruin of the *Papacy*. However, it is put but in the fourth place. But what's the meaning that the sixth *Vial*, according to that *Author*, *destroys the Empire of the Turks, and their Religion*; and nevertheless that Empire was beat down by the fourth *Vial*? why must the same thing be twice repeated? So here is work enough then for *fifteen years*, the Empire of the *Turks* to be pulled down, and the *Papacy* to be ruined. It may be so; but as yet we see no appearance of it: Great *Empires* totter long before they fall. For my part, the conversion of the *Turks* seems more probable to me than the ruin of their *Empire*. But be they ruined or converted, I am very well perswaded, that the *seven Plagues* have no reference at all to them, as those who are to receive them, but only as those who are to make the *sixth Fall* upon the *Latin Empire*.

A Confirmation of the Exposition

All here is for the *Latine* Empire, all for the Kingdom of the *Beast*. I cannot conceive how one cannot see this, if he have but eyes. But let us a little examin the Authors *Demonstrative Reasons*, which prove, that none of the *seven Plagues* have as yet happened.

His first Reason is, *That the fifth Vial is not as yet poured out, neither by consequent the two last.* If that Reason were good for any thing, yet it would not make for him, who will have none of the *Vials* to be as yet poured out. For, at least *four* of them might have been dispatched. But that reason signifies nothing, neither for him, nor any body else. For if there be a *Plague* whereof the figures suit rarely well with past events, it is that. The *fifth Plague*, is the *Vial poured out upon the Seat of the Beast, and his Kingdom was full of darkness, and they gnawed their Tongues for pain.* The Author pretends, that that darkness ought to signify a total overthrow of the City of *Rome*, and that the affliction signified by the darkness, which happened to the *Papal Empire* by the Reformation of *Luther*, hath not been great enough to exhaust all the force of the Terms of this Prophecy. I know not why the Author will not acquiesce to the Explanations that have been given thereupon; for they seem to be of great evidence to me. It is clear, that the Holy Ghost makes allusion to the *Sun*, spoken of in the *fourth Plague*; The *fourth Plague is the Sun, who is to scorch men with his beams*; that is to say, of his Power and Authority. Whereas in that *fourth Period*, this *Sun* scorches men by his Authority; in the *fifth*, the same *Sun* becomes dark, that is to say, his Authority diminishes. Now what is it, that renders a *Sun* darksom? It is an Eclipse. And what is an

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Eclipse of the Sun, if it be not when he is cut into two by an opacous body that comes to divide him? And could there be a more exact and natural emblem given of that division that was made of the *Papal Seat*, whereof one half was to be seen at *Rome*, and the other was hid by the *See of Avignon* during the great *Schism*? The *Seat of the Beast* is *Rome*, as the *Author* confesses. He also very pertinently observes, that the Prophecy says not, *That the Seat of the Beast*, but that *the Kingdom of the Beast was full of darkness*. That is well; but it is flatly against him. For if it be not the *City of Rome*, to which that *plague* of darkness is to be adjudged, she is not then to be ruined by that plague. It is the *Kingdom*, that is to say, the Authority, power, credit; and so it came to pass actually in the great *Schisms*, and in the *Councils of Constance and Basil*, where the Authority of the *Popes* suffered so great a diminution. But, saith he, what the *Council of Constance* did against the *Papal See*, is so far from being sufficient to answer the Idea which these words give, and *the Kingdom of the Beast was full of darkness*, that even the *Reformation of Luther* comes short of the importance of those terms. So that he will have these words to signify a total destruction of the *Papacy*. But by what rule, and in what language does darkning necessarily signify total ruin? And how could the fifth *plague* signify the total ruin of the *Papacy* and *Babylon*, when *Babylon* appears again in the seventh *plague*? *The great City was divided into three parts*. *Great Babylon came in remembrance before God*, that she might be destroyed; she was then still in being, and not ruined by the fifth *Vial*. The fifth *plague* falls upon the *Seat of the Beast*, that is, *Rome*. That does not signify necessarily that *Rome*

is Sacked, and reduced into ashes like *Sodom*. It is enough that *Rome* hath received a great blow. And that befell her when she lost her *Popes*, who transported their See to *Avignon*. She became a kind of desert. *The Kingdom of the beast was full of darkness*. Where the Holy Ghost alludes to darkness caused by an Eclipse, or else to the darkness wherewith *Moses* covered *Egypt*: which soever of the two it be, that does not import destruction. For the throne of *Pharaoh* was not exterminated, though *Moses* covered it with thick darkness; and a luminary perishes not when it suffers an Eclipse. So that *darkness* does no wayes import a total destruction. And by consequent that first reason proves not that the seven *plagues* are not as yet fulfilled.

The second Argument alledged by the *Author*, is indeed the only thing that may be termed difficult; for, with his leave, I'll say, that the rest deserve not that name. The difficulty consists in this, that the Holy Ghost says, that the seven *Vials* are the last *plagues*, and that by them the *Wrath of God* is accomplished. If they be the last *plagues*, they are not then the Judgments of God, which are already fallen upon the *Antichristian Empire*, for seeing that *Empire* is still in being, and that there are *plagues* still to be expected against it, those which are to come are the last, and those that are past can only be the first. This is an objection that will be every whit as good the night before the last day of the duration of the *Antichristian Empire*, as it is at this day. For the blow which shall compleat the ruin of that *Empire* will be the last, and so also it may be said then, none of these *plagues* have as yet happened; for *Babylon* is still in being. And where is it to be found, that every one of these *plagues* ought to pull *Babylon* down? *Babylon* is to stand

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stand till the last moment of the last *plague*; for it is that last moment which ought to throw it down. She'll stand as a great tree beaten by a storm, which receives *seven* thunder strokes, that bruise it and destroy its verdure. Nevertheless it is only the last that layes it flat upon the ground. But, it may be said, how can *plagues* that have lasted seven or eight *hundred* years, and began so long ago, be called the *Last*? They who make this *objection*, ought to call to mind, that in the stile of Holy Scripture, all that brings a thing to its end, is called the last, of whatsoever length it be. The same objection exactly may be made to us, when we alledge the text of the *fourth chapter* of the first *epistle* to *Ti-mothy*; *The Spirit speaketh expressly, that in the latter times some shall depart from the faith.* That ought not to happen then, may one say, before the end of the world, and the end of time. It appears by the words of *St. John*, that it was a tradition firmly believed in the time of the *Apostles*, that *Antichrist* was not to come till the last times. And by this the *Papists* back their chimerical whimsy, that *Antichrist* is not to come till 3 or 4 years before the end of the world. But *St. John* answers: *Little children; it is the last time; and as ye have heard that Antichrist shall come, &c.* The last time was then already, and nevertheless it is above *sixteen* ages since *St. John* began to reckon that last time which still continues. That is halt as long again as the duration of the seven *Periods*, which we have assigned to the seven *Visals* and seven *Plagues*. So begin these seven *Plagues* where you please, provided they lead the *Antichristian* Empire to its end, they are still the last *plagues*. It is certain, that the last time includes the whole duration of the

*1 Pet. 1. of
St. John
Chap. 2. v. 18.*

Antichristian Empire. Now we agree that that duration is of 1260 years; if a duration of 1260 years may be called the last times, upon better reason, *plagues*, which last seven or eight hundred years, may very well be called the last *plagues*. And though these *plagues* did wholly take up all the last times, they might very well be called the last *plagues*. For it is natural to call those the last *plagues* which happen in the whole duration of the last times.

But, it may still be said, he that says last *plagues*, supposes that there have been former; now seeing we begin the *plagues* that have fallen upon the *Papacy* in the tenth age, it will be asked what *plagues* that *Antichristian Empire* suffered before that time? I might Answer, that the terms of *First* and *Last*, which are relatives, and refer to one another, are not always so in Scripture, nor yet in the stile of other languages: *St. Luke* says, that *Mary brought forth Jesus her first begotten son*; that has no relation to a second and a last, and signifies not that the *Virgin* had other children. It is enough to be *first*, that there were none before; and it is not necessary that there be others after. In the same manner, to be *last*, it is enough that there have been none after, but it is not necessary that there have been others before. I might Answer also, that the Holy Ghost may have respect to those smaller *plagues*; that is, to those first mortifications which the *Antichristian Roman Empire* sustained from the fifth age, which is that of its birth, to the tenth age, wherein we have given beginning to the seven last *plagues*. For it is certain, that that *Antichristian Empire* was not established without crosses, oppositions and heavy Judgments of God. *Rome* the Seat of that *Antichristian*

Christian Empire was afflicted by the *Vandals*, possess'd by the *Goths*, laid desolate by *Belisarius* and *Narises*, who retook it from the *Goths*, cruelly distressed by the *Lombards*; besides that, the *Bishop of Rome* met with great difficulties to struggle with from other *Bishops*, in the settlement of this *Monarchical* power. The great *Schism* of the *East*, which separated above the half of *Christendom* from the *Church of Rome*, was a very great *Plague*. For the *Bishop of Rome* pretending Jurisdiction over all the *Churches* of the *East*, it was a great lessening of his power, when they with-drew themselves from the dominion which he pretended to have over them. Thus those *seven last Judgments*, which God hath made to fall upon the *Church of Rome* within these 800 years, may very well be called the *last plagues*, with reference to those that went before them. However, we have no need of this solution, because in reality these *seven Plagues* are not called the *last*, with relation to what we have been now speaking of, but with reference to the *six first Plagues*, that God made to fall upon the *Roman Empire* under the *six first Trumpets*. For it is to be observed, that the *revelation* makes mention of *thirteen notable plagues*, which fall upon the *Empire of the fourth beast*. Under the first *Trumpet* the first plague falls; *There followed hail and fire mingled with blood; and the third part of trees was burnt up*. Under the second *Trumpet* the second plague fell; *A great mountain burning with fire was cast into the Sea, and the third part of the Sea became blood*, which killed the third part of the fish, and destroyed the third part of ships. Under the third *Trumpet* the third plague happened; and *that was a great burning Star that fell*

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in the rivers, the name of that Star is wormwood, and the third part of the waters became bitter. The fourth Trumpet brought with it the fourth plague; And the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars. The fifth Trumpet made a fifth plague to fall; And that is the opening of the bottomless pit, the Smoak that rose out of it, as out of a great furnace, the darkning of the Sun and the Air, and the Locusts that came upon the Earth to torment men for five Months. The sixth Trumpet opens a door to the sixth plague; which was that innumerable army of horsemen, riding on horses, out of whose mouth issued fire, and smoak, and brimstone, to kill the third part of men.

These, I say, were the six Plagues, with reference to which the seven last Judgments that have fallen upon the Empire of the fourth Beast are called the seven last Plagues. There remains a last Trumpet of the Seven, which is confounded with the end of the last Vial. That is the moment wherein the Empire of the fourth Beast shall be utterly destroyed, and wherein all Empires shall submit to Jesus Christ by the Fall of Babylon, and the conversion of the Jews and Pagans.

My Readers, I hope, will pardon this whimsey of mine, if it be one; they have pardoned the like in many others; but in short, I cannot but be persuaded, but that if one would take the pains to penetrate into my principle, and examin it attentively without prejudice, he could not but acquiesce to it, it is so just, clear, and congruous to the events.

To make this appear, I will hear give an *Abridgment* of it, that so what I have now said of the six first and seven last Plagues may be put out of

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of doubt. It is to be remembred then, 1. that according to me, the whole *Revelation* is a Commentary upon what *Daniel* had said in short of the fourth Monarchy, that is, the *Roman Empire*. 2. Now that *Roman Empire* hath two great *Periods*, almost of the same duration. The first is the worldly and Heathenish *Roman Empire*, which continued somewhat more then 1200. years, from the foundation of *Rome*, to *Valentinian* the third, the last Emperor of the *Romans*; the second will endure 1260. years from the midle of the fifth Age, to the beginning of the eighteenth. 3. That whole *Empire* with its two *Periods* is Mytically represented to us in the first Beast of the *Revelation*, chap. 13. it hath seven *Heads*, which signifie seven *Governments*; the six first *Governments* are included within the first *Period* of the temporall and Pagan *Roman Empire*. 1. *Kings*. 2. *Consuls*. 3. *Dictators*. 4. *Decemvirs*. 5. *Tribunes* of the People. 6. *Emperours*, that lasted above 1200. years. The *Seventh Head* are the *Popes*, who re-establish this *Roman Empire* under another form, and that *Head* alone makes a second *Period* to that *Empire*, and alone continues 1260. years.

4. And because of its long duration, and that this *Roman Empire* hath a Name and Form different from the civil and Pagan *Roman Empire*, therefore the Holy Spirit do's in this 13. Chap represent it apart as a distinct *Beast*, having two *Horns* as a *Lamb*, and speaking as a *Dragon*. As to the first period of the *Roman Empire*, there was no need that the *Prophet* should mark its beginning and progress, seeing it was not only formed, but risen to its height and grandure in his time. So that all which was necessary for him to do, was to speak of its decay, and of the several Judgments

ments of God, which should bring it to its end, and this *St. John* hath likewise done. But as to the *second Period* of this *Roman Empire*, reviving under a new Form, and under the name of the *Roman Church*, it being still future, and yet to begin, he wasto give us the History of its growth, as well as of its decay, which as we shall see he hath also done.

5. The *Prphet* then considering the whole continuance of the *Roman Empire*, as well with respect to that which remained of it as *Pagan*, as in reference to that which was to rise and subsist under the Name of the *Roman Church*, to the time of the arrival of the *Kingdom* of *Jesus Christ*, he doth divide it first into *Seven Seals*. And under the *six first Seals*, he predicts all that should befall it under the *Heathen Emperors*, till the time of *Constantin's* overthrowing *Paganism*, and his advancing the *Christian Religion* to the Throne.

6. Now this Revolution having made a great change on the stage of the World, the Holy Spirit therefore makes a stop here, and suffers the *Roman Empire*, now become *Christian*, to enjoy a little Rest, while the Successors to *Constantine* should finish the subversion of *Paganism*. And then the *seventh Seal* is opened, which being subdivided into *seven Trumpets*; these *Trumpets* run along with, and divide the whole remaining duration of the *Roman Empire*, as well *Civil* as *Ecclesiastical*. Whereof the *six first Trumpets* reach unto the *tenth Age*, and bring forth *six Plagues*, that afflict, overthrow, and totally destroy the *Worldly* or *Civil Roman Empire*. These *Plagues* are, (1) The Inundation of the *Empire* by the *Barbarous Nations* under *Theodosius* the younger. (2.) The taking and desolating of *Rome* and *Italy*,
and

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and almost all the Western Provinces, under Honorius and Alaricus. (3.) The Invasion of the Provinces by the Goths, Huns, and Vandals, and their erecting several Kingdoms in Spain, Africk, upon the Rhosne, and in Panonia. (4.) The fourth Plague was the total destruction of the Western Roman Empire under Valentinian, by Gensericus, King of the Vandals in Africk. (5.) The fifth Plague is the Rise of the Sarrafin Empire, which destroyed the Roman Empire in the East. (6.) Lastly, the sixth of the first Plagues is the Empire of the Turks, which wholly subverted and overthrew the Oriental Roman Empire.

7. Now while the providence of God was destroying the Grecian Empire under the fifth and sixth Trumpets, the Roman Empire revived in the West under the Name of the Roman Church. The Beast with two Horns exerciseth all the power of the first Beast; he makes an Image resembling the first Empire; he makes it to be worshipped; he worketh Signs and Wonders; causeth Fire to come down from Heaven, and deceiveth the Inhabitants of the Earth. He giveth life to this Image of the Beast, causeth it to speak, and maketh this Image of the Roman Empire, which he re-established under the name of the Roman Church, to act with power and efficacy. So that he causeth all those to be killed, that will not yield a homage to this Image of the Empire. And he will have all the Inhabitants of the Earth to bear his Name, and his Mark, and his Number, and that they call themselves Members of the Roman Latine Church. And this contains the History both of the Birth, and of the Progress of this new Empire under the fifth Trumpet, and under the beginning of the sixth.

3. The

8. The *sixth Trumpet* having brought the *Worldly Roman Empire* to its final Ruin, there remains nothing more for it to do with respect to that; and therefore it is that it comes to be subdivided into 7. *Vials*, which are designed for the ruining of the *Roman Empire* as *Ecclesiastical*. And these *Vials* do precisely begin at the founding and at the beginning of the *6th Trumpet*. Which *Trumpet* runs parallel with and reacheth unto the last and universal destruction of the *Ecclesiastical Roman Empire*, & until the manifestation of the Kingdom of J. Christ, having under it the *seven Vials*. Now the *seven Trumpets*, and the *seven Vials*, do signify *seven Periods* of Time, according as the *seven Seals* of the Book do. The *Seals* denote *Periods* of Time by vertu of an Allusion to *Tables*, and to *Chronological and Historical Books*, wherein Times are marked. The *Trumpets* intimate *Periods* of Time by an Allusion to *Jubiles*, which by the Law of *Moses* were to be opened and proclaimed by the sound of a *Trumpet*. And from thence *Jubile* comes, being derived from *Iovel*, which signifieth a *Hunters Horn*, or *Trumpet*. These *Jubiles* falling out every *fiftieth* year, and these *Periods* of Time being published by the sound of a *Trumpet*, it becometh thence a very natural figure for the pen of a *Jew*, such as *St. Iohn* was, to express *Periods* of Time by *Trumpets*. Finally, the *Vials* which are poured forth, signify *Hour-glasses*, seeing at the season when *S. Iohn* wrote, *Hour-glasses* were nothing but *Vials* full of Water, having a narrow and strait mouth, which was turned downward. So that this Figure is also clear and intelligible. And the reason why the Holy Spirit useth these three different Images of *Seals, Trumpets, and Vials*, for the designation of Times

Times, is that he may thereby avoid confusion. It being evident, that if he had all along used only one of these Figures, there would have been much more obscurity, and less distinction, in the Intimation which he gives of Times. Carrying then the remembrance of this with us; the *first Seal* beginneth at the Time of *S. John*; and the *seventh Seal* openeth and commenceth after the death of *Theodosius the Great*, and comprehendeth *thirteen Plagues*, which are contained under the founding of *six Trumpets*, and under the Effusion of *seven Vials*. *six Plagues* under *six Trumpets*, which destroy the *Roman Empire* as worldly and purely Temporal. The *sixth Trumpet* is subdivided into *seven Vials*, as the *seventh Seal* was into *seven Trumpets*. And these *seven Vials* are the *seven last Plagues*, which bring the *second Period* of the *Roman Empire*, that is to say, the *Empire of the Church*, to its end; as the *six Trumpets* had brought the worldly *Roman Empire* to its end.

I would now after this think, that no man should find any difficulty in the objections of these Gentlemen, and that every one should easily comprehend why the *Vials* and the *plagues*, which continue near *eight hundred years*, come to be called the *last*. They are thus stiled, (1) because they serve to distress and ruin the second and last period of the *Roman Empire*, which carries the name of the *Roman Church*; whereas the *six first plagues* were employed for the ruining of the first *Period* of the *Roman* worldly *Empire*, and which still retains the name of the *Roman Empire*. (2) Because these *seven Plagues* did really in the order of Time follow the *six first*, and all successively fell, the *six first* as well as the *seven last*, upon one and the same *Empire*, upon one and the same *Beast*, in
their

their two *Periods*. So that by reason of the relation of the one to the other, they ought to be stiled the *first* and the *last*. Finally, they are called the last *plagues*, because none shall come after them. And to those whom these answers are not satisfactory, I have nothing farther to say upon this subject.

Nor is it difficult after what I have said, to reply to two *objections*, which contain nothing in them save what depends upon this principal difficulty. The *first* Objection is, that the Holy Spirit saith, that by the *seven plagues* the *wrath of God* is fulfilled; whereas say these Gentlemen, the Wrath of God is not yet consummated upon *Babylon*, forasmuch as it still subsisteth. When I say, that I am to give seven blows to this house in order to overthrow it, is it thereby meant that the first of these strokes shall overturn the house? Assuredly not. But all thereby intended, is, that the seventh blow shall finish the subversion of that house. They ought to remember, that I have said, the seventh *Vial* is not yet run out. It runneth from the time of *Luthers* preaching until *this day*, and will continue to run out till the entire destruction of the *Antichristian* Empire. And so long as the *Vial*, that is, so long as the *Period of Time* is a running, so long doth the *plague* continue; nor will the destruction of that *Empire* be consummated, until the last moment of the *hourglass* or *Vial*, and until the last moment of the last *plague*.

If this had been thought upon, these Gentlemen would have found no room for that objection, which they advance from the words which the seventh *Angel* saith upon the pouring out of the seventh *Vial*, namely, *that 'tis finished*; where-

as say they, *Babylon* being still standing, it is not true that 'tis finished, nor by consequence, that the seventh *Vial* is fallen. I say, if they had remembred what I had answered for the preventing this objection, they would not have a second time made it. We are then to know, that the word, *it is done*, has relation to the whole continuance of the *Vial* and of the *plague*. The *Vial* hath run, and the *plague* hath endured since the preaching of *Luther*; and the *Vials* will continue to run, and the *Plague* to endure until the entire destruction of the *Antichristian* Empire. Had I said, that the *seven Vials* are entirely poured forth, finished, and run out, and that the seventh *plague* is wholly accomplished, they would in that case have had reason to make this Objection. But I expressly said, that the seventh *plague* is divided into two other, whereof the one is called the *Harvest*, and the other the *Vintage* in the 14th Chap. The *Harvest* is the first part of the last *plague*, and is the *Reformation* of the fore-going Age: and the *Vintage* is the second part of the said last *plague*, and will be the *Reformation* of the next Age. Now this second part of the last *plague*, which is still to come, will assuredly be the most considerable, and will come up unto and answer the whole signification of the word, *it is done*. For altho the word hath a relation to the first *Reformation of the Church*, by which almost a half of the *Papal* Empire was overthrown; yet it most especially respects the second *Reformation*, which is to finish the ruin of the *Antichristian* Empire. In a word, that which is signified by *it is done*, is that the last *Vial*, which is finally to destroy the *Antichristian* Empire, is pouring forth, and is running; and that

that when it shall be wholly run out, *Babylon* shall be wholly destroyed.

But I will propose one difficulty upon this, which these Gentlemen have not made. For it may be askt, whence is it that I do suppose that the *Reformation* made the *last Age*, and that which is to be made the *next Age*; come to make but one general *plague* that hath two parts; seeing these two *Reformations* are so considerable, and so far distant the one from the other, as to make two *Vials*, and two distinct *plagues*. This difficulty is much greater, than any of those they have made to me; for it is both specious, and wholly breaks the order which I have assigned of the seven *Vials* and of the seven *plagues*. But to this I have divers things to Reply; which I Judg to be very solid. Whereof the first is, that the Holy Spirit hath comprehended both these *Reformations* under one and the same *plague*, because the Space and Period is the same. We have observed, that the several *plagues*, are things different from one another. The corruption of the *tenth Age*, which rendred the *Antichristian See* odious; the *Croisados*; the Excess of *Papal Tyranny*, which vexed the *Princes of Europe*; the great *Schism* in the *West*; the Invasion of the *Latine* Provinces by the *Turks*, and the *Reformation*, are one and the same kind of punishment, therefore the Holy Spirit did not think it convenient to make two *plagues* of them. But one may object, that according to my Exposition of the *Visions*, God hath made two *plagues* of the two *Reformations*? There are two reasons of that difference. The first is, because the *Croisados* are naturally branched into two parts by the loss of *Jerusalem*, which was the scope and design of the

the Conquests. 'Twas about the year 1093. that men begun to be impetuously carried towards that Holy or *Croisado* War, by means of one called *Peter the Hermite*; and in the year 1187. eighty years after the first design of Conquering the *Holy Land*, was *Jerusalem* retaken by *Saladin*. And as this made a Period of considerable length, so this was such an eminent event in the History of the *Croisado's*, that it is no wonder if the Holy Spirit made the retaking of *Jerusalem* by *Saladin*, one *Epoch*, and that he thereterminated. These Wars continued a hundred years, after the loss of *Jerusalem*, but so feebly, that the Holy Spirit represents this second Period of the *Croisado's* only as a *River of Blood*, whereas he had represented the first as a *Sea of Blood*. Now we have no such signal Event in the midst of the duration of the *seventh Plague*, as to make it divisible into two, which is the reason that the Holy Spirit hath made it but one *Plague*. Moreover, there is no ground for dividing the two *Reformations* into two *Plagues*, because they are but one *Plague* continued, and carried on without interruption. Whereas the *Croisado's* had two remarkable interruptions, not only by *Truces*, but by a peace made with the *Sarazins*, especially after the taking of *Jerusalem* by *Saladin*. I say, there hath been no interruption in the work of *Reformation*, in that the *Reformation* consists in the clearing up of the Truth. For tho since the time of *Luther* and *Zwingle*, the *Papacy* instead of continuing to decay in its power, hath in some degree recovered what it had lost; yet nevertheless the Truth hath always acquired fresh strength: and hath from day to day for above these 150. years been so illustrated and cleared up, that

it seems at this time to be arrived at the utmost evidence, that it is capable of, and which will not fail ere long to bring a total ruin upon the *Antichristian* Empire.

The other reason, why the Holy Spirit hath divided the *Croisade's* into two *Plagues*, and into two *Vials*, and why he hath not done the like by the two *Reformations*; is because the *Vials*, as I have often said, signify *Periods* of Time. Nor could he ascribe a *Vial* to each *Reformation*; because each of them apart, would have consisted of too few years to constitute a *Period*. For as the *Reformation* of the *last* Age was wrought in 25. or 30. years; so that which we do next expect, will in all probability be brought to pass in a less time. And therefore to have made two *Vials* of them, he must have allowed each but 25. or 30. years continuance. Which would carry no kind of proportion to the rest of the *Vials*, or to the forgoing *Periods*, every one whereof were much longer. Beside, it would have been needful to have interposed a third *Vial*, between the two *Vials* of the *first* and *second* *Reformation*, which ought to comprehend the time that elapseth betwixt the *Reformation* of the fore-going Age, and the *Reformation* that we hope and wait for. Every one will easily perceive, that this would not have been a disposing of the *Vials* as they ought, and that it is much more natural, to make but one *Vial*, or one *Period* of all the *Times*, which comprehend the beginning, the progress, and the consummation of the destruction of the *Papacy*, by means of the *Reformation*, and of bringing the Truth into light and evidence. This I take to be enough for the satisfying persons of justice and moderation in reference to the present difficulty.

And

And we ought after all to consider, that it is free for the Spirit of God, to rank *Events*, and to dispose them into such *Classes* as he thinks meet. The whole which belongs to us in this case, is to consider the Relation and Agreement of the *Events* unto and with the Prophetical *Schemes* and *Images*. Now it is evident, that the *Figures* in the Prophecy concerning the *seven Plagues*, do admirably accord with the *Events* to which we have applied them. So that now I think we may return to the Reasons assigned by the *Author* of the *Illustrations upon the Apocalypse*, which he calls a kind of Demonstrations, proving that none of the *Vials* are yet poured out.

His third Reason, so far as I can comprehend it, is, that all the seven *Vials* are contained under the *third Wo*, pronounced by the Angel, when he cried, *Wo, wo, wo to the Inhabitants of the Earth*, by reason of the other voices of the Trumpet of the three Angels which are yet to sound. For, saith that *Author*, the third *Wo* shall not be accomplished until after the sounding of the last Trumpet. And *S. John* saith, Chap. 11. v. 14. *The second Wo is past, and behold the third Wo cometh quickly.* To which he adds, *And the seventh Angel sounded, and there were great voices in Heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord.* If then the seven *Vials* be all contained under the *third Wo*, and if the *third Wo* be not to come to pass till the sounding of the *seventh Trumpet*, and if this last Trumpet, which is to bring over the Kingdoms of the World to Jesus Christ, have not hitherto sounded, 'tis then, says he, evident, that none of the *Vials* are yet poured out. And he concludes, *that this doth invincibly follow, &c.* Tho for

my part I do not comprehend, how these can be stiled invincible proofs. Nor is it true, that the third *Wo* is contained under the seventh *Trumpet*. But 'tis true, that this *last Trumpet* shall immediately and without any interval follow the third *Wo*; so that we are not to wonder, that the Holy Spirit speaketh of these two things, as conjoined together. The third *Wo* is the last Fall of *Babylon*, and the moment of its total ruin. The seventh *Trumpet* is the moment of *Jesus Christ's* entering upon his *Kingdom*. For we may truly reckon the beginning of the *Kingdom of Jesus Christ* to commence immediately after the Fall of *Babylon*; tho it will not attain to its perfection and glory, until that the *Jews* and *Pagans* are converted. This proof, that is proposed unto us as invincible, is herein weak, that it supposeth a thing which is not true, and which the *Author* cannot advance any reason in confirmation of; Namely, that the *Plagues* and the *seven Vials* are all comprehended in the third *Wo*. Whereas there is not so much as one of them therein contained. For the third *Wo* is to arrive at the End of the seventh *Vial*, and of the seventh *Period* of the downfall of the *Papacy*. But when one supposeth what he pleaseth, he may also prove what he pleaseth. Only he ought not to call suppositions, that are more than uncertain, *invincible Reasons*. And to prove that the seven *Vials* are not comprehended in the third *Wo*; it is enough to prove, as we have done, that the seven *Vials* are seven *Periods* of Time, which run along as water runs out of an *Hour glass*. For seven *Periods* of time cannot be comprehended within the Time of the third *Wo*, seeing that *Wo* it self is confined to the compass of a few years.

years. The third *Wo* is properly that which the Holy Spirit *chap. 14.* callsthe *Vintage*. 'Tis added by the Author, *that the Vials must necessarily be still to be poured out, because we are yet under the sixth Trumpet.* 'Tis true, that we are yet under the *sixth Trumpet*; but it is almost 800. years, that this *sixth Trumpet* hath been pouring forth its Influences. For as we have said, it is subdivided into seven *Vials*, and we are now towards the end of the seventh *Vial* of the sixth *Trumpet*. Nor are we to think it strange, that the sixth *Trumpet* comprehends so many Ages; seeing the seventh *Seal* contains a great deal more, because comprehending the *Trumpets* into which it is subdivided, it reacheth from the Reign of *Theodosius* until the End of the World. And our affirming that the seventh *Seal* comprehends under it the seven *Trumpets*, is not a supposition advanced at random; forasmuch as St. *John* does plainly inform us of it. For he does nothing at the opening of the seventh *Seal*, of that which he had done at the opening of the former, but all he doth is to give the seven *Trumpets* to the seven *Angels*. And when he had opened the seventh *Seal*, there was silence in Heaven about the space of half an hour, and I saw the seven *Angels* which stood before God, and to them were given seven *Trumpets*.

'Tis true, that the Holy Spirit doth not so expressly say, that the *sixth Trumpet* is subdivided into seven *Vials*. But this may be gathered from the sixth *Trumpets* sounding at the time of the *Turk's* invading the *Grecian Empire*, which was about the tenth Age, and from our finding that the first *Vial* fell about the same season on the Empire of the *Beast*: So that the course of the *Vials* is confined within the sixth *Trumpet*, and before the 7th.

The

The fourth Reason brought by the *Author* of the *Illustrations on the Apocalypse*, to prove that all the *Vials* are yet to be poured out, is that the *Vials* are nothing else save the seven *Thunders* spoken of Chap. 10. and that the seven *Thunders* are adjourned till the sound of the seventh *Trumpet*. For *St. John* being about to write, it was said to him, *Seal the things which the seven Thunders have uttered, and write them not*. I beg the *Author's* pardon, if I say that this Reason is accompanied with two great faults. The first is, that it supposeth a thing which is more than doubtful. The second is, that if it were true, yet the inference deduced from thence signifies nothing. First, he supposeth that the seven *Thunders* are one and the same thing with the seven *Vials*. And I can hardly guess upon what ground he is able to raise so strang an opinion, and one that is so little agreeable to his own principles. For as to the number *seven*, that is found alike in the *Thunders* and in the *Vials*; all men know that this can be no proof; otherway's the seven *Spirits*, the seven *Lamps*, and the seven *Trumpets*, should all be the same thing with the seven *Vials*. Nor doth it agree with the principles of the *Author*. For if the seven *Thunders* and the seven *Vials* are only to take up the space of 12. or 15. years, at the very end of *Antichrists* Reign; how then comes he to speak of an affair that should possess so little a time of the whole duration of the *Antichristian* Empire, before he had spoken of the rise & growth of that *Empire*? why doth the *H. Spirit* speak by *S. John* of the 7. *Thunders* that are to exterminate an *Empire*, when he had not before spoken one word of its birth and grandure? So that what we have said is much more probable, namely that the seven *Thunders* are the *Oracles* revealed

Of the 16. Chap. of the Revelation.

vealed to the Prophet about all that concerns the *Antichristian Empire*. Which Oracles are styled *Thunders*, because of the doleful Events which they do foretel. *Thunders* precede the breaking out of the lightning. And they are mentioned by the number of *seven*, which is that of perfection, to signify thereby the perfection of this Revelation.

I say, in the second place, that if this supposition were true, viz. that the *seven Thunders* are the same thing with the *seven Plagues*; it doth no way follow from hence, that these *seven Thunders* and the *seven plagues* are not to take place until the time of the *seventh Trumpet*. Nor is this intended by these words, *Seal them up, and write them not*. All that this can signify, is only that the *seven Thunders* were not suddenly to be revealed; but it is not therefore needful, that they should be delayed until after 16 or 17 hundred years. For seeing the *seven Thunders* or the *seven plagues*, begun not till the *tenth Age*, nine hundred years were enough to the Prophet, to make him say that the *Thunders* were not immediately to manifest themselves.

Finally, that I may omit nothing which the Author upon this subject may call a proof or a Reason, I think that I may reckon for his fifth Argument, his saying, that *the Vials shall be poured out within a small distance of time the one from the other, because 'tis said, chap. 10. that the Angel sware, that there should be time no longer*. Few can apprehend the strength of this pretended proof. For these words, *there shall be time no longer*, have not the least reference, so far as I can perceive, neither to the *seven Thunders*, nor to the *seven Vials*. And it may be affirmed with the greatest

A Confirmation of the Exposition

certainly, that these words, *there shall be time no longer*, are to be joined with the following, *but in the day of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished*. The Author hath very well observed, that the *Mystery of God*, is the *Kingdom of Jesus Christ*, which we are in expectation of. So that this signifies, that when the *Kingdom of Jesus Christ* shall come at the sounding of the seventh Trumpet; that then there shall be no longer either *Time*, or *Times*, or a *half of Time*, for the Enemies of God. But this neither refers to the *plagues*, nor to the *Vials*, nor to the *Thunders*. This is what I have to say for justifying my Exposition of the 16. Chap. of the *Revelation*, concerning the *seven Vials* and the *seven Plagues*. And I hope that the Author of the *Illustrations* will not take this short *Apology* amiss, seeing it detracts nothing from the Esteem which I have both for his *Person* and for his *Book*.

F I N I S.

See I. 80. 230. II. 57-58.